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The Study of Solomonic Magic in English*

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INTRODUCTION

ATTRIBUTION TO SOLOMON complicates several biblical texts (PROVERBS, ECCLESIASTES, and SONG OF SONGS) and apocrypha (WISDOM OF SOLOMON, ODES OF SOLOMON, and the PSALMS OF SOLOMON). Solomon is the hero of many ancient tales in the East; still his legend figures into late traditions of the Freemasons.[1] Rumors which suggest that the wise king left secret books of magic seem never to have died—nor to have slumbered—since ancient times.[2]

It is impossible to neatly circumscribe a canon of magic texts as being safely of the "Solomonic cycle." By arbitrary and rather unscientific means, one might do so by simply including those works which, by tradition or artifice, bear Solomon's name or derive from works which do. Even here, we find at least three classes of material:

a) Byzantine Greek texts of the *Magical Treatise of Solomon*, or *Hygromanteia.*
b) magical works from late antiquity through the early Middle Ages, such as *The Testament of Solomon* and *Sepher Razim.*
c) medieval grimoires, like *The Key of Solomon.*

a) *Hygromanteia* is a 5th- or 6th-century Greek astrological/magical text also known as Solomon's *Epistle to Rehoboam*. For a full treatment and an English translation of the *Hygromanteia*, see Ioannis Marathakis' *Magical Treatise of Solomon or Hygromanteia* [SOURCEWORKS OF CEREMONIAL MAGIC, Volume 8], foreword by Stephen Skinner (Singapore: Golden Hoard Press, 2011).

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* This paper is a revised and updated version of "The Study of Solomonic Magic in English" which appears in *Sepher Raziel also known as Liber Salomonis, a 1564 English Grimoire from Sloane MS 3826*, edited by Don Karr and Stephen Skinner (Singapore: Golden Hoard Press, 2010), pp. 25-47; second expanded edition (paperback, 2017), pp, 25-65.

1 Albert Pike's *Morals and Dogma*… (Charleston: [L. H. Jenkins, Inc.], 1871) contains references to Solomon throughout. Also see Albert Gallatin Mackey, *The History of Freemasonry*…, in 7 volumes (New York – London: The Masonic History Company, 1898), CHAPTER XXIV, "The Temple Legend" (pp. 151-165); Arthur Edward Waite, *A New Encyclopaedia of Freemasonry*…, in 2 volumes (London: Rider & Co./Philadelphia: The David McKay Co., 1921), "Kabalistic Tradition and Masonry" (vol. 1, pp. 416-427), and "Solomon" (vol. 2, p. 421); *The Bible* and *King Solomon's Temple in Masonry* by John Wesley Kelchner, *illustrated* [also called "The Masonic Bible"] (Philadelphia: A. J. Holman Company, 1924).

2 See Pablo A. Torijano's *Solomon the Esoteric King: From King to Magus, Development of a Tradition* [SUPPLEMENTS TO THE JOURNAL FOR THE STUDY OF JUDAISM] (Leiden: Brill, 2002), and his paper "Solomon and Magic," in *The Figure of Solomon in Jewish, Christian and Islamic Tradition: King, Sage and Architect*, pp. 107-125. Also find Yaacov Shavit, "'He was Thoth in Everything': Why and When King Solomon Became Both *Magister omnium physicorum* and Master of Magic," in *Envisioning Judaism: Studies in Honor of Peter Schäfer on the Occasion of his Seventieth Birthday*, edited by Ra'anan S. Boustan, Klaus Herrmann, Reimund Leicht, Annette Y. Reed, and Giuseppe Veltri, with the collaboration of Alex Ramos, Volume 1 (Tübingen: Mohr Siebeck, 2013), pages 587-606.

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A translation of *Hygromanteia* appears as APPENDIX 1 of Pablo Torijano's study, *Solomon the Esoteric King*. Also see Torijano's more recent piece, "The Hygromancy of Solomon: A new translation and introduction," in *Old Testament Pseudepigrapha: More Noncanonical Scriptures*, Volume 1, edited by Richard Bauckham, James R. Davila, and Alexander Panayotov (Grand Rapids: William B. Eerdmans Publishing, 2013), pages 305-325.

Two works posit *Hygromanteia* as an ancestor of the Solomonic grimoires (c):

- Stephen Skinner's *Techniques of Graeco-Egyptian Magic* (Singapore: Golden Hoard Press, 2014), which sheds light on—makes sense of—the magical papyri published in Hanz Dieter Betz' *Greek Magical Papyri in Translation, Including the Demotic Spells*, Volume One: Texts (2nd edition, Chicago: University of Chicago Press, 1992).
- Skinner's *Techniques of Solomonic Magic* (Singapore: Golden Hoard Press, 2015), which is described at some length below.

Hygromanteia is often brought into the discussion in the former work and looms quite large in the latter as a source for the medieval Solomonic grimoire tradition.

Further, see *The Hours: The Καταοχαί of Hygromanteia* by Mat Hadfield (Hadean Press, 2024), which "explores the hidden depths [*i.e.*, the names set over the hours and days] of the *Hygromanteia*, the Greek precursor of the *Key of Solomon*, examining the nature and transmission of Magical Time through Greco-Egyptian practices to the present day." (The Hours — HADEAN PRESS)

b) For English translations of *The Testament of Solomon*, see (listed chronologically)

- Conybeare, F. C. "The Testament of Solomon," in *Jewish Quarterly Review*, no. XI (London: 1899)—digital edition by Joseph H. Peterson (1997) at TWILIT GROTTO/ESOTERIC ARCHIVES > http://www.esotericarchives.com/solomon/testamen.htm.
- McCown, C. C. *The Testament of Solomon* (Leipzig: J. C. Hinrichs, 1922).
- Shah, Sayed Idries. "The Catalogue of Demons" = CHAPTER 11 of *The Secret Lore of Magic* (Secaucus: Citadel Press, 1972).
- Duling, D. C. "Testament of Solomon," in *The Old Testament Pseudepigrapha*, edited by J. H. Charlesworth (Garden City: Doubleday, 1983).
- Stratton-Kent, Jake. "The Testament of Solomon," in *Conjure Codex: A Compendium of Invocation, Evocation, and Conjuration*, vol. 1, no. 2, edited by Jake Stratton-Kent *et al* (West Yorkshire: Hadean Press, 2013), pp. 48-77.

Duling's introduction in *The Old Testament Pseudepigrapha* deals with Solomonic attribution and legend in the older material. Duling mentions M. Seligsohn's article, "Solomon—Apocryphal Works" (in *The Jewish Encyclopedia*, vol. 11, page 447)[3] as listing forty-nine Solomonic "scientific and magical books" in Arabic and Hebrew literature, and Duling notes C. C. McCown's added comment that Seligsohn's list is by no means exhaustive (McCown, *The Testament of Solomon*, page 100).

On the *Testament's* background and dissemination:

- Busch, Peter. "Solomon as a True Exorcist: The Testament of Solomon in its Cultural Setting," in *The Figure of Solomon in Jewish, Christian and Islamic Tradition: King, Sage and Architect*, edited by Joseph Verheyden [THEMES IN BIBLICAL NARRATIVE: JEWISH AND CHRISTIAN TRADITIONS, 16] (Leiden – Boston: Brill, 2012), pp. 183-195.
- Harding, James; and Alexander, Loveday. "Dating the Testament of Solomon," at University of St Andrews page: OLD TESTAMENT PSEUDEPIGRAPHA (1999) > Dating the Testament of Solomon – Old Testament Pseudepigrapha (st-andrews.ac.uk)
- Johnson, Sarah Iles. "The *Testament of Solomon* from Late Antiquity to the Renaissance," in *The Metamorphosis of Magic from Late Antiquity to the Early Modern Period*, edited by Jan N. Bremmer and Jan R. Veenstra (Leuven: Peeters, 2002).

For critical summaries of *Testament of Solomon* scholarship, refer to

- Klutz, Todd E. *Rewriting the TESTAMENT OF SOLOMON: Tradition, Conflict and Identity in a Late Antique Pseudepigraphon* (London – New York: T & T Clark International, 2005).
- _____. "The Archer and the Cross: Chorographic Astrology and Literary Design in the *Testament of Solomon*," in *Magic in the Biblical World: From the Rod of Aaron to the Ring of Solomon*, edited by Todd E. Klutz (London – New York: T & T Clark International, 2003).

[3] New York – London: Funk & Wagnalls Co., 1906—online at http://www.jewishencyclopedia.com/articles/13842-solomon.

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Sefer ha-Razim, a third- or fourth-century Hebrew text, claims in its preface to have been "more precious and more honorable and more difficult" than any other book in the possession of Solomon. Refer to

- Michael A. Morgan's translation, *Sepher ha-Razim: The Book of the Mysteries* (Chico: Society of Biblical Literature/Scholars Press, 1983)
- Philip S. Alexander's "*Sefer ha-Razim* and the Problem of Black Magic in Early Judaism," in *Magic in the Biblical World*… (ed. Klutz, 2003), cited above
- Lewis S. Keizer's *SEPHER HA-RAZIM* AND ITS TRADITION: AN INQUIRY INTO THE INTERRELATION OF JEWISH, GRECO-EGYPTIAN, AND CHRISTIAN MAGICO-MYSTIC PRACTICES IN THE ROMAN-HELLENISTIC PERIOD (Santa Cruz: University of California, 1971 [© 1971, 1999 Lewis and Willa Keizer]); available as an e-book from Wisdom Seminars: http://www.wisdomseminars.org/ [DEFUNCT LINK 10/24/2024]

Further, find the list of references in my "Notes on the Study of *Merkabah* Mysticism and *Hekhalot* Literature," TRANSLATIONS & REFERENCES, § K. *Sefer ha-Razim* (pp. 35-36), at

- (PDF) Notes on the Study of Merkabah Mysticism and Hekhalot Literature in English | Don Karr - Academia.edu

c) In order to make short work of closing the category of Solomonic magical works, we shall follow E[liza] M[arian] Butler[4] and focus on the late grimoires—the third category above. The limitations of her work, however, must be acknowledged; Butler depended primarily on published works of the nineteenth and early twentieth centuries, including familiar works in English:

- Francis Barrett's *Magus* (London: 1801).
- Arthur E. Waite's *Book of Black Magic and of Pacts* (London: Redway, 1898).
- C. J. S. Thompson's *Mysteries and Secrets of Magic* (London: J. Lane the Bodley Head, 1927).
- Aleister Crowley's *Magick in Theory and Practice* (Paris: Lecram Press, 1929).
- Montague Summers' *Witchcraft and Black Magic* (London: Rider, 1945).

—along with works in other modern languages, such as Grillot de Givry's *Le Musée des Sorciers, Mages et Alchimistes* (Paris, Librairie de France, 1929) and, in particular, the collections of J. C. Horst (*Zauberbibliothek* – Mainz, 1821-1826) and J. Scheible (*Das Kloster* – Stuttgart, 1846-1851).[5]

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[4] See Butler's *Ritual Magic* (Cambridge: Cambridge University Press, 1949) and its companion volumes, *The Fortunes of Faust* (1946) and *The Myth of the Magus* (1949), all reprinted in 1979 by Cambridge University Press. *Ritual Magic* and *The Fortunes of Faust* were again reprinted (1998) as volumes of Pennsylvania State University's MAGIC IN HISTORY SERIES.

Find the complete list at Magic in History (psupress.org)—supplemented by MAGIC IN HISTORY SOURCEBOOKS at Magic in History Sourcebooks (psupress.org) .

One book in the MAGIC IN HISTORY SERIES has particular bearing on what is discussed in the current essay:

- *The Long Life of Magical Objects: A Study in the Solomonic Tradition* by Allegra Iafrate (2019)
  Long Life… devotes each of its chapters to a magical object (the ring, a set of bottles, an endless knot, the seal, the *shamir*, the flying carpet) showing how Solomon and his magical tradition has been treated in "legendary or extracanonical" literature and in literature about such literature. Iafrate's approach is illustrated in the following paragraph from CHAPTER 1, page 9 (Iafrate's parentheses):

  > "Given the recognized importance attributed to (magical) objects in this field of study and their pervasiveness at different levels and with a variety of functions, I have dedicated part of this chapter to some notable conceptualizations of magic (and similar themes) proposed by literature scholars. While, interestingly, the examples I will be discussing were all produced within a formalist-structuralist context, it is not my intention to embrace a priori the paradigms proposed by these scholars and blindly project them onto the items I will be discussing, since doing so would create a substantial risk of circularity. Nonetheless, as a sort of experiment, I did try put my examples in some of these grids to see if some useful consideration could be discovered."

A Penn State title not in the MAGIC IN HISTORY SERIES should be added to the list:

- *The Sacred and the Sinister: Studies in Medieval Magic and Religion*, edited by David J. Collins, S. J. (2019).

[5] Further regarding the limits of Butler's work, consider the following quote from *Ritual Magic*, page 135: "*Picatrix*, according to Mathers and other authorities, is an Italian edition of the *Clavicle*, strongly impregnated with black elements." This is an astounding mistake. *Picatrix*, or *Ghayat al-Hakim* [THE GOAL OF THE WISE], is an Arabic compendium of philosophy and magic from the tenth or eleventh century.

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The classes and selections of the "Solomonic cycle"[6] according to Butler are

1. The Clavicles (Keys)
   a. THE KEY OF SOLOMON
   b. *Lemegeton*, or LESSER KEY OF SOLOMON
2. The Grimoires
   a. *Grimorium Verum*
   b. TRUE BLACK MAGIC
   c. THE GRAND GRIMOIRE
3. Honorius
   a. The *Grimoire* of Honorius
   b. *Liber iuratus*, or SWORN BOOK of Honorius

To the list above, we have ventured to add

4. *Semiphoras* and *Shemhamphoras Salomonis Regis*
5. *Liber Salomonis : Cephar Raziel*

Numbers 4 and 5 show Solomon in their titles, and within their texts we find the following:

- *S&S* [paragraph 2]: "In the name of the highest, almighty Creator, I, King Solomon, hold to the interpretation of the name of (God) Semiphoras…"
- *Liber Salomonis* [2r]: "*Dixit Salomon Gloria et laus et cu multo honore &c* / Salomon said glory and praysing wth much honor be to God of all Creatures, he that is singular w^{ch} made all things at one tyme."

By virtue of their content, scores of other texts could be added to our list.[7] For instance, *The Keys to the Gateway of Magic: Summoning the Solomonic Archangels & Demon Princes*, by Stephen Skinner and David Rankine (London – Singapore: Golden Hoard Press, 2005) offers transcriptions of *Janua Magica Reserata* (KEYS TO THE GATEWAY OF MAGIC), *Dr Rudd's Nine Hierarchies of Angels with their Invocations to Visible Appearance with the Nine Great Celestial Keys, or Angelical Invocations*, and *The Demon Princes* (from British Library Sloane MSS 3628, 3821, 3824, 3825, Harley MS 6482, and Rawlinson D. 1363). This material bears great similarity to the items described in this paper, and a case could certainly be made for wedging these texts into our canon. However, our additions to Butler's list contain specific title and internal references to Solomon, which the texts in *The Keys to the Gateway of Magic* do not—despite the subtitle of the book.[8]

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6 Compare the list of Solomonic texts presented in my outline (which is according to Butler) with that appearing in *The Black Arts* by Richard Cavendish (New York: G. P. Putnam's Sons, 1967), Appendix 1: "The Grimoires," page 371:

1. *Key of Solomon*	5. *Grimorium Verum*	9. *Arbatel of Magic*
2. *Lemegeton*	6. *Grand Grimoire*	10. *The Black Pullet*
3. *Testament of Solomon*	7. *Red Dragon* ("a version of the *Grand Grimoire*")	11. *Fourth Book* (pseudo-Agrippa)
4. *Grimoire of Honorius*	8. *True Black Magic*	12. *Heptameron* (Peter de Abano)

7 The scope of the current paper is biased toward well-circulated grimoires printed in English editions. The original aim of the paper was to set a context for LIBER SALOMONIS : CEPHAR RAZIEL as it was presented in Vol. 6 of the SOURCEWORKS OF CEREMONIAL MAGIC; see note 8, and below, pages 29-31. This paper has been updated and expanded several times since its original publication in 2010.

8 *The Keys to the Gateway of Magic* is volume 2 of the Golden Hoard Press series SOURCEWORKS OF CEREMONIAL MAGIC:

- Volume 1. *Practical Angel Magic of Dr John Dee's Enochian Tables* (Skinner & Rankine, 2004)
- Volume 2. *The Keys to the Gateway of Magic*…
- Volume 3. *The Goetia of Dr Rudd: Angels and Demons*… (Skinner & Rankine, 2007)—discussed below, § 1. b. *Lemegeton*
- Volume 4. *The Veritable Key of Solomon* (Skinner & Rankine, 2008)—discussed below, § 1. a. THE KEY OF SOLOMON
- Volume 5. *The Grimoire of St. Cyprian: Clavis Inferni*, Latin [*sic*] translation by Peter Forshaw (Skinner and Rankine, 2009) [The translation is in English *from* Latin]
- Volume 6. *Sepher Raziel* (Don Karr & Stephen Skinner, 2010; second expanded edition [paperback], 2018)—discussed below in § 5. LIBER SALOMONIS : CEPHAR RAZIEL
- Volume 7. *Liber Lunæ—Book of the Moon—Sepher ha-Levanah* (Don Karr, A. W. Greenup, with translations by Calanit Nachshon, 2011; second revised edition [paperback], 2017)
- Volume 8. *The Magical Treatise of Solomon or Hygromanteia* (Ioannis Marathakis, 2011)
- Volume 9. *A Cunning Man's Grimoire* (Skinner and Rankine, 2018)

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While reference to the content of some of the works catalogued here is made, it is not the aim of this essay to offer summaries or analyses. Instead, the reader is referred to sources in which these works are translated, transcribed, or described in English.

My initial advice to anyone interested in pursuing Solomonic material is to go to Joseph Peterson's remarkable and generous website, TWILIT GROTTO at www.esotericarchives.com, where most of the items discussed below, along with a wealth of other texts, are judiciously presented—and can be viewed for free. Some while ago, if the omissions at Peterson's site frustrated the reader, for the cost of one typical printed grimoire, a CD, *Esoteric Archives* (Kasson [MN]: Twilit Grotto, 2000 & 2001) could be ordered, the later edition containing "50+ complete books/31 complete grimoires"—a forgivably mild exaggeration. This item does not seem to be available any longer. The consolation is that whenever Peterson has ushered an edition of one of the Solomonic texts into print, it is usually the best version available—and offered at a reasonable price.

Along with the efforts of Joseph Peterson, I can confidently recommend the series MAGIC IN HISTORY from Pennsylvania State University Press (see note 4) and SOURCEWORKS OF CEREMONIAL MAGIC from Golden Hoard Press (listed in note 8).

Boris Balkan, author of the blog, *Balkan's Arcane Bindings: A Closer Look at Esoteric Books, Grimoires, & Talismanic Texts*, concurs, adding one more source:

> The 'Sourceworks of Ceremonial Magic' series is one of the most important series on ceremonial and grimoire magic in print today, rivalled only by the 'Magic in History' series, published by Pennsylvania State University Press, and the 'Palgrave Historical Studies in Witchcraft and Magic' series, published by Palgrave Macmillan.[9]
>
> —http://balkansarcanebindings.blogspot.com/2012/03/ - Wednesday March 28, 2012

Further recommendations:

- the works of Aaron Leitch: see below, pages 6-7 and 33
- the works of Jake Stratton-Kent: see above, page 2, and below, page 23, note 45 on that page, and page 39
- the works of Jacobus G. Swart on Jewish magic/practical *kabbalah*; see below, page 12, note 19
- the works of Donald Tyson: see below, page 30—note 60, and pages 33, 41, and 45
- the titles in **boldface** below in WORKS OF RELATED INTEREST, pages 32-46

- Volume 10. *The Clavis or Key to Unlock the Mysteries of Magic*, by Rabbi Solomon translated by Ebenezer Sibley (introduction by Stephen Skinner and Daniel Clark, 2019)
- Volume 11. *Ars Notoria: The Grimoire of Rapid Learning by Magic* (trans. Robert Turner, edited and introduced by Stephen Skinner and Daniel Clark, 2019).
- Volume 12. *Ars Notoria: The Method, Medieval Angel Magic –Version B,* Vol. 2 (Stephen Skinner, 2021)
- Volume 13. *Steganographia, Books I- IV* by Johannes Trithemius (translated, edited, and introduced by Stephen Skinner and Daniel Clark, 2024)
- Volume 14. *Trithemius' Secret Library – Antipalus Maleficiorum* (translated, edited, and introduced by Stephen Skinner and Daniel Clark, 2024)
- Volume 15. *Summa Sacre Magice: The Compendium of Sacred Magic*, by Berengarius Ganelli (translated, edited, and introduced by Stephen Skinner and Daniel Clark, 2024)

The first three volumes of this series feature the works and expansions of one Dr. Rudd, "a scholar-magician of the early seventeenth century who knew Dr. John Dee." This Dr. Rudd is also the supposed compiler of the material in MS Harley 6482, an edition of which was published by Adam McLean as *A Treatise on Angel Magic* (Edinburgh: MAGNUM OPUS SOURCEWORKS [# 15], 1982, and subsequently reprinted); see the bibliography below: "McLean."

A facsimile of Frederick Hockley's transcription of Rudd's MS, *Dr. Rudd's Nine Hierarchies of Angels—also Clavis Angelica*, edited and introduced by Alan Thorogood, was published by Teitan Press (York Beach: 2013); it includes translations of John Dee's angelic keys and invocations for the angels over the Table of the Earth. Refer to Egil Asprem, "False, Lying Spirits and Angels of Light: Ambiguous Mediation in Dr Rudd's Seventeenth-Century Treatise on Angel Magic," in *Magic, Ritual, and Witchcraft*, Volume 3, Number 1 (Philadelphia: University of Pennsylvania Press, Winter 2008), pages 54-80.

There are other editions of Sibly's *Clavis*, *i.e.*, Volume 10 on the list above. Also see below, page 15, and Turner's *Ars Notoria* = Volume 11 on the list above—see below, pages 19-21.

[9] A list of the titles in the Palgrave series (accessed 1/5/2021) can be found at the Palgrave Macmillan website: https://www.palgrave.com/gp/series/14693 and https://www.palgrave.com/gp/series/14693?page=2.

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THREE NOTEWORTHY BOOKS TREATING SOLOMONIC MAGIC

I

Notice must be given here to Aaron Leitch's *Secrets of the Magical Grimoires: The Classical Texts of Magick Deciphered* (Woodbury: Llewellyn Publications, 2005). Leitch, a practitioner himself, has made a valiant effort to offer a single-source epitome of the "classic grimoires" with descriptions, tables, and excerpts clearly and logically presented through 400+ oversized pages.

The book is in two parts: (1) "history and scholarship," and (2) "practical work," including experiments and how-to instructions.

In Part One [*Oculta Philosophia*], CHAPTER ONE, Leitch provides an efficient if not particularly nuanced historical background. He then offers an account of the major grimoires, describing 22 texts: the Solomonic texts discussed in the current paper plus *Picatrix*, *The Sacred Magic of Abramelin*, Agrippa's *De occulta philosophia*, the pseudo-Agrippan *Fourth Book*, *Heptameron*, John Dee's diaries, Barrett's *Magus*, etc. Unfortunately, the preamble to these descriptions is marred by some irksome errors. For example, on page 9, Leitch writes,

> The *Ethiopian Book of Enoch*, the *Hebrew Book of Enoch*, the *Pirkei Heichaloht* [*sic*], and even such canonical biblical texts such as Ezekiel and the Revelation of St. John are all centered upon—or connected to—the *Merkavah* tradition. The *Merkavah's* use of ritual drugs, its focus on talismans and seals, the summoning forth of angelic gatekeepers, and the gaining of mystical visions are elements that run throughout the grimoiric spells.

As an example of a work "centered upon…the *Merkavah* tradition," the *Ethiopian* (more correctly, *Ethiopic*) *Book of Enoch* is an odd choice to set next to the *Hebrew Book of Enoch* and *Pirkei Hekhalot*.[10] Yet, with "or connected to" interjected, Leitch allows enough slosh room for its inclusion as well as that of the Revelation.

More serious is Leitch's putting drugs and *merkavah* together, apparently through reading—but not thoroughly—James R. Davila's accounts of shamanic techniques. In the article which Leitch cites (and in Davila's book *Descenders of the Chariot*, Leiden: Brill, 2001), the use of drugs is indeed mentioned as a shamanic technique, *and* comparison is made between shamans (generic) and *merkavah* mystics (specific). However, Davila states, "Nothing in the Hekhalot literature indicates that the descenders to the chariot made use of psychoactive drugs to induce their visionary experiences" ("The Hekhalot

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[10] The *Slavonic Book of Enoch* might have been a better choice; Andrei A. Orlov has suggested that it could be described as "proto-*hekhalot*." Refer to Orlov, *The Enoch-Metatron Tradition* (Tübingen: Mohr Siebeck, 2005) and *idem*., *From Apocalypticism to Merkabah Mysticism: Studies in Slavonic Pseudepigrapha* (Leiden – Boston: Brill, 2007).

The *Ethiopic Book of Enoch*, also called 1 Enoch (third century BCE), and the *Slavonic Book of Enoch*, called 2 Enoch (first century BCE), are counted among the Jewish *pseudepigrapha*. The *Hebrew Book of Enoch*, called 3 Enoch—both somewhat misleading titles—is more accurately called *Sefer Hekhalot* (Book of Palaces); it is a rabbinic work of the fifth century CE or after and is a representative of the *hekhalot* literature. Even though 3 Enoch is included in James Charlesworth's *Old Testament Pseudepigrapha* (Garden City: Doubleday, 1983), edited by P. S. Alexander, "3 (Hebrew Apocalypse of) Enoch," it really does not belong there. *Sefer Hekhalot* should be in James R. Davila's *Hekhalot Literature in Translation* (Leiden – Boston: Brill, 2013), where it is *not* included in deference to Alexander's "excellent English translation" in Charlesworth.

Pirkei Hekhalot is an alternative title for *Hekhalot Rabbati*, which is also from the rabbinic *hekhalot* tradition of the fifth century and thereafter. The bulk of *Hekhalot Rabbati*—in English—is given in Davila's *Hekhalot Literature in Translation*. My transcription of a more inclusive translation by Morton Smith can be accessed online at HEKHALOT RABBATI | Don Karr - Academia.edu

See my "Notes on the Study of *Merkabah* Mysticism and *Hekhalot* Literature in English" in *Jewish Studies* 52 (Jerusalem: Journal of the World Union of Jewish Studies, 2017), ENGLISH SECTION, pp. 35*-112*, and at Notes on the Study of Merkabah Mysticism and Hekhalot Literature in English | Don Karr - Academia.edu.

Literature and Shamanism"—the article that Leitch cites—at the web page of UNIVERSITY OF ST ANDREWS at Hekhalot Literature and Shamanism – Old Testament Pseudepigrapha (st-andrews.ac.uk).

Leitch does go on to give a fairer account of *merkavah* mysticism, again based on Davila, later in the book (CHAPTER TWO: "Shamanism, Tribal to Medieval," pages 54-5), where there is no mention of drugs, and *hekhalot* is spelled more conventionally.

Leitch's approach to the grimoires is best expressed in CHAPTER THREE, "The Art of Ecstasy: Way of the Prophet-Shaman," which begins,

> The altered mental state is the most essential and critical aspect of magickal practice.

A few pages before (page 71) Leitch states,

> Some of the material in the grimoires may be, in fact, outdated. However, my focus is not upon the content or intent of the spells but on the foundational occult philosophy upon which the magick itself is based. It is my hope that this book will outline the processes by which this kind of magic works, and allow the practitioner to experiment with gaining conversation with various entities.

Part Two [*Oculta Practique*] mixes Leitch's prose with tables and extracts from the grimoires on all the technical matters: times, tools, and talismans; purification and prayer; angels and spirits.

As a first or stand-alone book, *Secrets*… has much to recommend it. Leitch has reached beyond the old stand-bys (Mathers, Waite, Crowley, original and derivative Golden Dawn material, E. M. Butler) and utilized some recent scholarship (James R. Davila, Claire Fanger, Richard Kieckhefer, Robert Mathiesen), though perhaps not enough. Leitch does not draw on the work of Michael D. Bailey, Charles Burnett, Ioan Couliano, Valerie Flint, David Halperin, Deborah Harkness, Gösta Hedegård, Naomi Janowitz, Frank Klaassen, Christopher Lehrich, Rebecca Lesses, Marvin Meyer, or Robert Turner, to name a few who have dealt directly with the texts and topics in *Secrets*…; the "classic" works of Lynn Thorndike and Joshua Trachtenberg are also neglected. (Refer to my bibliography below: WORKS OF RELATED INTEREST.) Nearly all of the texts and scholarly sources Leitch refers to are readily available (in English), thus, the book has little new to offer, save Leitch's synthesis and organization, which sets the "grimoiric" material out in a form that suggests a unified system—which it certainly is not.

Despite all of the times I furrowed and bristled while poring over Leitch's book, because of its range, readability, and spirit, I recommend *Secrets of the Magickal Grimoires*, especially to those who intend to do the stuff. For the practitioner, *Secrets*… could serve well as a hard-copy anchor to the mass of texts available on Internet sites, such as TWILIT GROTTO at www.esotericarchives.com, SACRED TEXTS at www.sacred-texts.com, and NORTON'S IMPERIUM > "Classics of Magick" at https://hermetic.com/norton/classics. Academics, however, would do better to go directly to Leitch's sources—and well beyond.[11]

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[11] For the comments of an experienced "Solomonic magician," find Carroll "Poke" Runyon's three-star review of Leitch, "A Good Survey in Need of Some Important Corrections" at Amazon.com > § REVIEWS WRITTEN BY THABION "THABION": https://www.amazon.com/gp/customer-reviews/R290ZFZ7G6XOOU/ref=cm_cr_getr_d_rvw_ttl?ie=UTF8&ASIN=0738703036.

The same review with some minor variations appears in *The Seventh Ray, Book III: "The Green Ray,"* edited by Runyon (Silverado: Church of the Hermetic Sciences & the Ordo Templi Astartes, 2011), pages 202-203.

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II

Another significant—and sizable (848 pages)—general work on magic is Gary St. Michael Nottingham's *Foundations of Practical Sorcery*, "[a] seven-part set of magical treatises on Ceremonial Magic and the Occult Arte" (London: Avalonia, 2015), published simultaneously as seven paperbacks and as a single hardback, "Collected Works: Unabridged," containing the entire set.

The volumes of the paperback, or chapters of the hardcover, are

I – LIBER NOCTIS (*A Handbook of the Sorcerous Arte*)
II – ARS SALOMONIS (*Being of the Hidden Arte of Solomon the King*) "…working with the talismanic figures found in the Key of Solomon."
III – ARS GEOMANTICA (*Being an account and rendition of the Arte of Geomantic Divination and Magic*)
IV – ARS THEURGIA GOETIA (*Being an account and rendition of the arte and praxis of the conjuration of some of the spirits of Solomon*), "…working with the versatile spirits and wandering princes of the *Theurgia Goetia*, part of the seventeenth-century *Lemegeton*."
V – OTZ CHIM (*The Tree of Life*), which includes "the *Massa Aborum* (sic) *Vitae* (the Mass of the Tree of Life),[12] a previously unavailable rite based on the aspects of the Tree and used by the author's ritual group."
VI – ARS SPECULUM (*Being an instruction on the arte of using mirrors and shewstones in magic*)
VII – LIBER TERRIBILIS (*Being an instruction on the seventy-two spirits of the Goetia*)

These volumes were previously published individually in the years 2004-2013[13] by Verdelet Publishing (Craven Arms), along with Nottingham's other works, *Ars Spagyrica: Being an Account and Rendition of the Alchemical Arte of Spagyric* (2005) and *Charms, Charming and the Charmed: Welsh Witcraft* (sic) *and the Shropshire Border* (2009).

The blurb on the author in the Avalonia promotional email (March 1st, 2015) states,

> Gary's personal magical practices draw on his interest in the alchemical arte, the 17th-century astrologer William Lilly and the arte of horary astrology, grimoires and spirit conjuration, as well as ritual magic. When not peering at bubbling flasks or a shewstone, he can usually be found either reading about such matters, playing chess, or, with his background being in horticulture, in the garden.

Given the present context, that of an essay on the literature of Solomonic magic, our attention naturally turns to Nottingham's CHAPTERS/VOLUMES II, IV, and VII (all page references are to the one-volume hardback edition):

II. ARS SALMONIS (pages 177-257) is an extended consideration of S. Liddell MacGregor Mathers' version of the *Key of Solomon* (1888) informed a bit by more recent editions (*e.g.*, Rankine and Skinner's *Veritable Key of Solomon*, 2008). Mathers' text is generously paraphrased, and all of the pentacles are reproduced.

IV. ARS THEURGIA GOETIA (pages 317-476) "is an interpretation of the seals of the second part of the Solomonic grimoire cycle," *i.e.*, the *Lemegeton*, "giving the full seals of the spirits for the first time." Nottingham's introduction to this chapter concludes,

> It will be noted that additional conjurations as laid down in the *Steganographia* [of Trithemius] are also included for the use in the conjuration of the spirit. (—page 322)

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[12] Nottingham clearly intends *Arborum*. However, even if the missing "r" is restored, the title *Massa Arborum Vitae* is still something like "wad of trees of life." *Massa* might be better rendered *Rituale*.

[13] I. *Liber Noctis* (2004), II. *Ars Solomonis* (2009), III. *Ars Geomantica* (2009), IV. *Ars Theurgia Goetia* (2012), V. *Otz Chim* (2012), VI. *Ars Speculum* (2012), and VII. *Liber Terribilis* (2013).

To supplement *Foundations of Practical Sorcery*, Nottingham has produced some additional volumes: *Ars Alchemica – Foundations of Practical Alchemy: Being a Prima* (sic) *in the Paracelsian Arte of Solve et Coagula* (London: Avalonia, 2016)—they must mean "primer"—and *Liber Sigillum: Of the Lords Who Wander* (London: Avalonia, 2020).

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VII. LIBER TERRIBILIS (pages 635-822) offers instructions on summoning the seventy-two spirits of the *Goetia*, the first section of the *Lemegeton*. Nottingham has "also given what [he] consider[s] to be missing information that makes the working more likely to be successful" (—pages 643-644).

LIBER TERRIBILIS opens with an entry on the fruitful "conjuration of the Goetic spirit Seere" as conducted by Nottingham and two of his friends, which shows that

> Whilst *Goetia* conjuration is an effective part of the magical corpus, it will sometimes have you living on the edge, as it can take you right down to the wire before it resolves the situation. Although it is a powerful form of magic it is demanding too and if you can stick the pace you will find it highly effective. (—pages 640-641)

Nottingham's account of magical practice is described as "personal," yet nothing here seems particularly original, which, considering the nature of the subject matter, is probably a plus. He is clearly comfortable with a range of methods, having had some forty years' experience, and he is surely conversant with the texts he presents. Regrettably, he utilizes a rather narrow band of secondary sources, mostly of the "how-to" sort, and overlooks the wealth of recent scholarly literature on his texts and topics which could have greatly enhanced his presentation of the material.

Nottingham occasionally skitters hastily over terms which carry complex implications. For instance, we read in OTZ CHIM, "The Kabbalah says that originally creation came out of nothing and that nothing concentrated itself to a point and became something" (page 484). There is clearly a lot wrong with this sentence, beginning with the cardinal sin of employing the facile "Kabbalah says…."[14]

Nottingham repeatedly begins paragraphs with "The Kabbalah considers…," "The Kabbalah makes clear…," "The Kabbalah teaches...," each followed by a dilute smattering of kabbalistic wisdom. While Nottingham quotes the *Zohar* with attribution (page 485), he does not provide the conventional volume and section numbers (in this case *Zohar* 2:76a), nor does he cite his source for the quote, namely Israel Regardie, *A Garden of Pomegranates* (St. Paul: Llewellyn, 1970), page 93.

At times, Nottingham goes against the covey. For instance, he says that he doesn't believe the Wiccan "law of three-fold return." In his opinion,

> …it was invented by the founders of modern wiccan/witchcraft revival to encourage society to think that they, modern witches/wiccans, were nice people and those modern witches, or those who think they are, are a little misunderstood by society, but kindly folk just the same." (LIBER NOCTIS, page 125)

This quote is an example of Nottingham's rather inefficient prose; when making his more personal points, he tends to be a bit scattered and redundant. (Another example of this unchecked style is quoted above in the description of LIBER TERRIBILIS.)

Cross references among the chapters/volumes would have been helpful. In ARS THEURGIA GOETIA (page 461), Nottingham mentions his assumption

> that the reader is familiar with various occult practices from the corpus of Western Magical Traditions, such as the Lesser Banishing Ritual and the Pentagram, the Middle Pillar, and consecrating of the Magic Circle. This also implies that you have the various tools of the arte and are familiar with their use.

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14 This is not the place to reiterate the whole argument against references like "*kabbalah* says." Briefly, *kabbalah* is not a work, a specific source, or even a unified doctrine. Citing a specific text and, if possible, its author seems an obvious minimum requirement. Imagine if someone introduced a statement with "English literature says…."

This issue is taken up in some of my papers:

- "Kabbalah Study: Jewish Mysticism in English," which is appended (pages 42-49) to "Notes on the Study of Early Kabbalah in English" at ACADEMIA: (PDF) Notes on the Study of Early Kabbalah in English | Don Karr - Academia.edu
- "Which Lurianic Kabbalah?" posted at ACADEMIA: (PDF) Which Lurianic Kabbalah? | Don Karr - Academia.edu

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Nottingham does not note here that all this is covered in CHAPTER/VOLUME I, LIBER NOCTIS, along with basic information on a wide array of practices: geomancy, sigils, "kameas," magical use of the Psalms, candle magic, etc. Whereas the Lesser Banishing Ritual of the Pentagram is spelled out in its proper place in a working described in ARS GEOMANTICA (pages 294-296), in the praxis described in ARS THEURGIA GOETIA, we simply read "Perform LBRP" (—page 462). This could be particularly frustrating to the reader of ARS THEURGIA GOETIA in the separate paperback edition.

Yet, with these shortcomings, Nottingham writes with a welcome offhand earnestness. In this, his approach to magic is never far from good common sense. Case in point: under the banner of the old "To Know, to Dare, to Will and to Keep Silent," he bids the practitioner, "Don't talk about what you're about" (—page 18). O, what following this advice could have spared so many aspiring magicians—not to mention the people around them.

All in all, *Foundations*… supplies an impressive amount of practical information from a knowledgeable and reasonable fellow. As a stand-alone source or as an anchor to a collection of grimoires, this book could serve well. For anyone who has confronted a magical text and thought, "Okay, now what?" *Foundations of Practical Sorcery* offers a broad and well-considered inroad providing all of the information needed for a range of operations.

III

Techniques of Solomonic Magic by Stephen Skinner (Singapore: Golden Hoard Press, 2015) is introduced as part of Skinner's Ph.D. dissertation,[15] others being *Techniques of Graeco-Egyptian Magic* (which has been published—Singapore: Golden Hoard Press, 2014), and two further works on the *practice* of Graeco-Egyptian and the *practice* of Solomonic magic, which are forthcoming. While the already-published titles present intertwined material, this review treats only *Techniques of Solomonic Magic* due to its focus on the subject at hand. No doubt, this work can stand alone.

Skinner, who is both an experienced practitioner and a judicious scholar, is very careful to define and delimit just what Solomonic method entails (most succinctly in his APPENDIX 6: "The Classic Solomonic Method"). In this, he preserves Solomonic method as "learned magic," as distinct from "folk magic or village magic," which would include the English "cunning man," the hoodoo "conjure man," and witchcraft (pages 20-21).

The title, *Techniques of Solomonic Magic*, might lead one to think that this is an instruction book, for the words "practice," "methods," and "techniques," are often used interchangeably. Skinner draws a distinction between "practice" and the other two terms, reserving for "practice" the performative (read "practical") aspects of his subject. In *Techniques of Solomonic Magic*, Skinner seeks to determine the historic trajectory of the "techniques" and "methods" of what has coalesced as Solomonic magic.[16]

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[15] MAGICAL TECHNIQUES AND IMPLEMENTS PRESENT IN GRAECO-EGYPTIAN MAGICAL PAPYRI, BYZANTINE GREEK SOLOMONIC MANUSCRIPTS AND EUROPEAN GRIMOIRES: TRANSMISSION, CONTINUITY AND COMMONALITY (THE TECHNOLOGY OF SOLOMONIC MAGIC) (PhD. Thesis – University of Newcastle, 2013).

[16] Confusing the use of these terms, one of Skinner's early books (co-authored with Francis King) is titled *Techniques of High Magic: A Manual of Self-Initiation*, first published in 1976 (New York: Warner Destiny Books), now in its third revised edition (Singapore: Golden Hoard Press, 2016). The paperback edition of this book (1976) describes itself as "your manual for self-initiation in the ancient and secretly held tradition of ceremonial magic." Chapter One concludes,

> "Few readers of this book, however, are likely to wish to busy themselves with such intellectual subtleties [*i.e.*, the historical and theoretical background of magic]. Rather they will wish to experiment themselves with the practical techniques of the magical art; the following chapter describes the first steps that must be taken." (—page 20)

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In composing this trajectory, Skinner has marshaled a broad array of recent scholarship. More importantly, he has done a vast amount of original research, basing his observations and comparisons directly on the pertinent texts, whether in printed editions or unique manuscripts, the vast majority of which Skinner viewed first-hand.

Skinner's research encompasses more than his years formally working towards his Ph.D. Indeed, his long and admirable career has in large part been involved with the grimoire tradition.[17] In a more concentrated way, the works published in Golden Hoard's important SOURCEWORKS OF CEREMONIAL MAGIC series serve as a preamble to the production of Skinner's dissertation. Skinner, up to the time that he was working on his doctorate, had edited nine Golden Hoard volumes and, of these, co-authored seven.

In *Techniques of Solomonic Magic*, Skinner writes (page 27)

> As an accompaniment to this volume, I suggest you have to hand copies of some of the source texts: *The Magical Treatise of Solomon or Hygromanteia*[18] by Ioannis Marathakis; *The Veritable Key of Solomon* by myself and David Rankine; *The Key of Solomon* by MacGregor Mathers; *Sepher Raziel: Liber Salomonis* by Don Karr [and Stephen Skinner]; and *The Lesser Key of Solomon* by Joseph Peterson.

The first, second, and fourth books on this list are volumes in the SOURCEWORKS series. Mathers' edition of *The Key of Solomon*, first published in 1889, is, of course, the "classic" text. *The Lesser Key of Solomon*, also known as *The Lemegeton*, is the other major "proof text" of the Solomonic tradition; the edition recommended here was most ably prepared by Joseph Peterson (2001).

The value of *Techniques of Solomonic Magic* goes far beyond Skinner's conclusions about where the material in the *Key of Solomon* came from, for Skinner has presented his entire scholarly process, complete with charts (vast outlines of text groups and manuscripts), tables (comparing details of various texts), and illustrations, all for us to engage. Skinner admits, in so many words, that the book and, for that matter, his entire dissertation project remain works in progress. Case in point: after delivering evidence for his suggestion that *Apotelesmatikē Pragmateia* by Stephanos is "an early version or forerunner of the *Hygromanteia*" (page 69), he adds

> I would be happy to have this attribution refuted, but only if a better candidate for the authorship of the *Hygromanteia* can be discovered.

Skinner often acknowledges that further research may lead to different conclusions regarding various issues surrounding his primary thesis, but he presents, in overwhelming detail, his case quite convincingly. To me, of Skinner's nineteen conclusions, the following (ii and iii) are by far the most important (page 280):

ii) There is a clear line of transmission from the *Hygromanteia* to the *Clavicula Salomonis* which is identifiable down to the very detailed level of Solomonic method and specific pieces of equipment. Therefore there can be no doubt that the *Hygromanteia* is the forefather of the *Clavicula Salomonis*.

iii) There are two main exceptions to the above point:

   a) The scrying chapters in the *Hygromanteia* have not been passed on to the *Clavicula Salomonis*. These scrying methods are however found almost word-for-word in an 11th-century Jewish source. Accordingly, the Jewish sources probably supplied these chapters to the *Hygromanteia*.

   b) The pentacles chapters in the *Clavicula Salomonis* do not derive from the *Hygromanteia*, but probably come from the manuscript *Sepher ha-Otot*, or from a related Hebrew source.

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17 Along with *Techniques of High Magic*, another early book produced by Skinner is *The Fourth Book of Occult Philosophy*, first published in 1978 (London: Askin Publishers Ltd; republished, Berwick: Ibis Press, 2005). Refer to the bibliography below, page 33.

18 See above, pages 1-2.

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Thus, the trend away from supposing that the Solomonic grimoires had Jewish origins is in part confirmed yet in part reversed through Skinner's discoveries and observations.[19]

Techniques of Solomonic Magic is not a magic instruction book. The description posted at the website of Llewellyn Worldwide—the North American distributor for Golden Hoard publications—accurately identifies the work as

> The most detailed analysis of the techniques of Solomonic magic from the seventh to the nineteenth century ever published. This volume explores the methods of Solomonic magic in Alexandria, tracing how the tradition passed through Byzantium (the *Hygromanteia*) to the Latin *Clavicula Salomonis* and its English incarnation as the *Key of Solomon*.[20]

We will have to wait to see what Skinner's sequel on the practice of Solomonic magic provides. But anyone who has collected grimoires in the Solomonic tradition can here, in the channels that Skinner has excavated, find an enormous amount of information about the province and composition of the oft-reproduced texts (*The Key of Solomon*, *The Lemegeton*, Agrippa's *Three Books of Occult Philosophy*, etc.) while learning that not all of the famous grimoires are "Solomonic." Further, readers can acquaint themselves with less-known magic texts from antiquity and medieval times that contributed to Solomonic literature. Thus, Skinner's work bears less comparison with the books singled out above by Aaron Leitch and Gary St. Michael Nottingham than it does to, say, *Ritual Magic* by E. M. Butler and the more recent *Grimoires* by Owen Davies—among all of which I would surmise that Skinner's *Techniques of Solomonic Magic* will prove the most significant.

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[19] One quibble: In his sub-chapter (3.2) on "The Input of Jewish Magic to the *Clavicula Salomonis*," Skinner speculates (page 40, note 5): "Interestingly the angel ambiguously referred to as the 'Lord God of Israel' is Zohariel, which might better be read as 'Zohar Ariel.' An angel name possibly generated from the title of that great classic of the Kabbalah, the *Sepher ha-Zohar*."

This doesn't follow at all given that Zohariel already appears in texts of the *merkavah* tradition (200-800 CE), most importantly *Hekhalot Rabbati* (§§ 96, 99, 102, 103, 110, 111, 119, 121, 197, 204, 232, and 251), but also *Hekhalot Zutarti* (§ 418, as one of the seven angels: Zohariel, Uriel, Afael, Gabriel, Nuriel, Panael, and Serafiel), *Ma'aseh Merkava* (§ 581), and the Geniza Fragments (§ 121). Section numbers (§ #) follow Peter Schäfer *et al*., *Synopse zur Hekhalot Literatur* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1981).

The *Sefer ha-Zohar* was not written/redacted/manifest/circulated (take your pick) until around 1300.

On Jewish magic sources and *kabbalah ma'asit* (practical *kabbalah*), refer to Jacobus Swart's encyclopedic SHADOW TREE SERIES, which is currently (2024) to eight lengthy volumes published by The Sangreal Sodality Press:

- Vol. 1. *The Book of Self Creation* (2009/2011; expanded & corrected edition, 2021);
- Vol. 2. *The Book of Sacred Names* (2011/2012);
- Vol. 3. *The Book of Seals & Amulets* (2014);
- Vol. 4. *The Book of Immediate Magic – Parts 1 & 2* (2015 & 2018);
- Vol. 5. *The Book of Magical Psalms – Parts 1, 2, & 3* (2021, 2022, & 2024).

[20] At http://www.llewellyn.com/product.php?ean=9780738748061. Also, see the description at the Golden Hoard Press website, The Golden Hoard Press, for a lengthy, albeit "partial," list of contents.

Find "*Review – Techniques of Solomonic Magic*" at PAPERS FALLING FROM AN ATTIC WINDOW, Eldritch & Cantankerous (Daniel Harms—2015): https://danharms.wordpress.com/2015/07/13/review-techniques-of-solomonic-magic/, which poses some important questions.

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OTHER SIGNIFICANT PUBLICATIONS

Readers should note Stephen Skinner's expansion of Aleister Crowley's *Liber 777*, namely, *The Complete Magician's Tables* (Singapore: Golden Hoard Press, 2006/St. Paul: Llewellyn Publications, 2007).[21] The subtitle elaborates: *The most complete set of Magic, Kabbalistic, Angelic, Astrologic, Alchemic, Demonic, Geomantic, Grimoire, Gematria, I Ching, Tarot, Pagan Pantheon, Plant, Perfume and Character Correspondence in more than 777 tables*. The Crowley editions circulating have something fewer than 200 columns, whereas Skinner's 2006 volume has more than 800 columns, and his new expanded fifth edition (2015) has 840.

§ M, "Magic of the Grimoires—Angels, Demons and Spirits," connects with the topic at hand. § M offers tables drawn from

- *Testament of Solomon*
- *Liber Juratus, the Sworn Book of Honorius*
- Peter de Abano's *Heptameron*
- *Codex Latinus Monacensis*
- *Goetia* (*Lemegeton* Book I)
- *Theurgia Goetia* (*Lemegeton* Book II)
- *Ars Paulina* (*Lemegeton* Book III)
- *Ars Almadel* (*Lemegeton* Book IV)
- *Key of Solomon – Clavicula Salomonis*
- *Sacred Magic of Abramelin*
- Franz Bardon's *Practice of Magical Evocation*
- *Grimorium Verum*
- *Grand Grimoire*

The oft-cited but frustratingly scarce works on the Hebrew MS called *Sepher Maphteah Shelomoh* (MS ca. 1700)[22] by Hermann Gollancz have been reprinted in a single volume by Teitan Press (York Beach: 2008):

- *Maphteah Shelomo. Clavicula Salomonis: A Hebrew Manuscript newly discovered and now described.* (London: D. Nutt / Frankfurt a.M: J. Kauffmann, 1903)
- *Sepher Maphteah Shelomoh* (*BOOK OF THE KEY OF SOLOMON*). An exact facsimile of an original book of magic in Hebrew with illustrations now produced for the first time. (London – New York: Oxford University Press, 1914—of which only 300 copies were printed)

The Teitan edition adds a seven-page foreword by Stephen Skinner, which states that "there is no doubt that this manuscript [i.e., *Sepher Maphteah Shelomoh*] is part of the Solomonic magical tradition," and "in a large measure derived *from* them, which is quite the reverse of the usual assumption" (—page viii). In a section sub-headed CONFIRMATION OF THE LATINIZED CONTENTS, Skinner (following Claudia Rohrbacher-Stricker) presents "proof that this text [i.e., *Sepher Maphteah Shelomoh*] is a translation from a Latin/Italian original, by a Hebrew translator" (—page xii).

Alas, the reprint is a limited edition of 358 copies.

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[21] Another redesigned, corrected, and expanded version of *Liber 777* is James A. Eshelman's *776 ½: Tables for Practical Ceremonial* (3rd revised edition – Los Angeles: College of Thelema, 2010), which adds tables on Assyro-Babylonian, Celtic, Scandinavian, Thelemic, Santerian and Voudoun pantheons, and includes the previously unpublished *Liber Pleiades*.

[22] *Sepher ha-Levanah* (BOOK OF THE MOON) as first published by A. W. Greenup (London: [n.p.], 1912) is, or *was*, part of the *Maphteah Shelomo* MS, but became separated from it. *Sepher ha-Levanah*, too, was taken from Latin to Hebrew. Refer to *Liber Lunæ—Book of the Moon—Sepher ha-Levanah*, pp. 71-125. Ref. note 8 above.

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TEXTS OF SOLOMONIC MAGIC IN ENGLISH

BOOKS REFERRED TO FREQUENTLY:

- Butler, E. M. *Ritual Magic* (Cambridge: Cambridge University Press, 1949 and 1979; rpt University Park: Pennsylvania State University, 1998, as a volume of their MAGIC IN HISTORY SERIES).
- Fanger, Claire (ed.) *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic* (University Park: Pennsylvania State University Press, 1998); hereafter *Conjuring Spirits*.
- Fanger, Claire (ed.) *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries* (University Park: The Pennsylvania State University Press, 2012); hereafter *Invoking Angels*.
- Nottingham, Gary St. Michael. *Foundations of Practical Sorcery* (London: Avalonia, 2015); hereafter Nottingham's *Foundations*.
- Shah, Idries. *Secret Lore of Magic* (New York: Citadel Press, 1958; rpt. 1972); hereafter *Secret Lore* or simply "Shah."
- Thompson C. J. S. *Mysteries and Secrets of Magic* (London: J. Lane the Bodley Head, 1927; rpt. New York: Causeway Books, 1973); hereafter Thompson's *Mysteries*.
- Waite, Arthur Edward. *The Book of Ceremonial Magic* (London: Rider, 1911; rpt. New York: Bell Publishing, 1969); hereafter *Ceremonial Magic* or simply "Waite."[23]

1. a. THE KEY OF SOLOMON

The best-known presentation of the KEY OF SOLOMON is Samuel Liddell MacGregor Mathers' *Key of Solomon the King* (London: Redway, 1888; rpt. New York – York Beach: Samuel Weiser Inc., 1974 and subsequently). Mathers compiled his edition from several MSS found in the British Library's Sloane, Harleian, Landsdowne, and King collections, attempting to weave from these an "ideal" text.[24]

The KEY is described in Butler's *Ritual Magic*, pages 47-64, and in Thompson's *Mysteries*, pages 229-240. Another fair presentation of the KEY appears in Shah's *Secret Lore*, pages 9-60. Not quite so good is Arthur Edward Waite's treatment in *Ceremonial Magic*, pages 58-64 (Bell edition).

The most extensive treatment of the KEY to date is Volume IV of the Golden Hoard Press series, SOURCEWORKS OF CEREMONIAL MAGIC: *The Veritable Key of Solomon* by Stephen Skinner and David Rankine (London – Singapore: Golden Hoard Press / Woodbury: Llewellyn Publications, 2008), which presents three KEY OF SOLOMON texts translated from the French by Paul Harry Barron:

KEY 1. *The Keys of Rabbi Solomon* (Wellcome MS 4670 [1796])
KEY 2. *La Clavicule ou La Clef de Salomon* (Wellcome MS 4669 Art. 1 [1796])
KEY 3. *Traité Universal des Clavicucles de Salomon* (Wellcome MS 4669 Art. 2)[25]

—these being "three different texts from those translated by S. L. MacGregor Mathers." The texts are introduced by a 60-page survey of the history and various "text-groups" of the KEY, supplemented by several appendices listing KEY MSS.[26]

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[23] *Ceremonial Magic* is a revision and expansion of Waite's earlier *Book of Black Magic and of Pacts* (London: Redway, 1898; rpt. New York – York Beach: Samuel Weiser Inc., 1972—and subsequently).

[24] See Joseph Peterson's full transcription of the sixteenth-century *Key of Knowledge* (i.e., *Clavicula Salomonis*, British Library, Additional MS 36674), which, though in English, was not used by Mathers: http://www.esotericarchives.com/solomon/ad36674.htm.

Mathers' version of the KEY is included in the no-frills "pirate" collection, *The Clavicula Solomonis* (*sic*) by Magus Tsirk Susej—Jesus Krist backwards—(n.p.: Embassy of Lucifer, 2005); this edition has the text of the KEY and the LESSER KEY (see below 1.b, page 16*ff*)—with no introduction, notes, or mention of sources, MSS or printed editions.

[25] Additional material from Wellcome MS 4669 has been published as *A Collection of Magical Secrets, Taken from Peter de Abano, Cornelius Agrippa and from other Famous Occult Philosophers & A Treatise of Mixed Cabalah, which comprises the Angelic Art Taken from Hebrew Sages*, translated from Wellcome MS 4669 by Paul Harry Barron from the original French manuscript dated 1796, with introduction and commentary by Stephen Skinner & David Rankine (London: Avalonia, 2009).

[26] In "The Key of Solomon: Toward a Typology of the Manuscripts" (in *Societas Magica Newsletter*, Issue 17, Spring 2007—online at http://www.societasmagica.org/), Robert Mathiesen "offer[s] some materials for an eventual typological study of these [*Key of Solomon*]

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A composite of material related to the KEY was assembled by Ebenezer Sibly (*or*, as persistently misspelled by Frederick Hockley, "Sibley") as *Clavis or Key to Unlock the Mysteries of Magic of Rabbi Solomon, translated from Hebrew into French and from French rendered into English with additions*, ca. 1800.[27] It is doubtful that a Hebrew *urtext* existed.

Three "reproduction" editions have been published:

(1) *Solomon's Clavis, or Key to Unlock the Mysteries of Magic* (Leicestershire: Society of Esoteric Endeavor, 2008), which offers Sibly's manuscript, English translations primarily from various French magical sources unadorned, *i.e.*, "no modern introduction," with Sibly's preface. This one has become a pricy collectable.

(2) *The Clavis or Key to the Magic of Solomon…from a manuscript prepared by Frederick Hockley*, with introduction, notes, and commentary by Joseph Peterson (Lake Worth: Nicolas Hayes, Inc., 2005/Lake Worth: Ibis Press, 2009). Includes "282 color pages with a color fold-out and a huge index." Also included is *The Complete Book of MAGIC SCIENCE containing the Method of Constraining Spirits to Visible Appearance*.[28]

(3) *The Clavis or Key to Unlock the Mysteries of Magic*, by Rabbi Solomon translated by Ebenezer Sibley, introduction by Stephen Skinner and Daniel Clark. "It is a 523-page full-colour grimoire, probably the high point of calligraphic Victorian grimoire manuscripts." (Singapore: Golden Hoard Press, 2019)—the most complete edition, rather more extensive than Peterson's edition, which also includes *The Complete Book of MAGIC SCIENCE*.

Similar material is contained in *The Keys of Rabbi Solomon,* "translated accurately from the Hebrew into English" by Edward Hunter, *circa* 1830, edited by Travis Shores, "exclusive limited facsimile format" (Grantham: Hell Fire Books, 2016). This edition is definitely more suited to the collector than the scholar or practitioner given the limited scope of the content. Similar to Sibly's works, this is a hand-copied manuscript of a composite of Solomonic and other materials. The obscurity of this particular version of the *Clavis* is assured in that the publisher saw fit to release only attractive but high-priced limited editions: 42 of calfskin, 250 of kidskin.[29]

There is also *The Pentacles of Solomon* by S. Aldarnay (West Yorkshire: Hadean Press, 2012): "Author and illustrator S. Aldarnay presents each of the Pentacles given in the *Key of Solomon*, precisely redrawn and with explanations of the divine names, the names of spirits, as well as the vesicles in English, Latin and Hebrew, in an attempt to make the individual's use of the seals more effective." (—online description; I have not seen the book).[30]

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texts," starting with an account of 122 MSS written in languages using the Latin alphabet, as opposed to those in Greek or Hebrew, then offering a provisional division of these into "Western text groups," *e.g.*, "Oldest (Western) Text [OT]," "Toz Graecus Text-Group [TG]," "Invocation of Angels Text-Group [IA]," and so on. Mathiesen adds some comments on "*A Hebrew Version of the* Key of Solomon," namely, *Mafteach Shelomoh*, and "*An Arabic Version*…" entitled *Al-Miftah al-Azam li-Sulayman al-Hakim*, and proffers some "Tentative Conclusions."

27 See Joscelyn Godwin, *The Theosophical Enlightenment* (Albany: State University of New York Press, 1994): on Sibly, pages 107*ff*; on Hockley, pages 170*ff*.

For color reproductions of Sibly's *Clavis*, go to Chen Malul's "Are King Solomon's Magical Powers Concealed inside this Book?" at *The Librarian* NEWSLETTER:

https://blog.nli.org.il/en/king-solomons-magic/?_atscid=3_2269_139355177_9816854_0_Tz3j3ffzatda8a22duh

28 A compact version of similar material, also transcribed by Hockley, was published as *A Complete Book of Magic Science* edited by Dietrich Bergman (York Beach: The Teitan Press, 2008); see below, page 38.

29 For a description and list of contents, see https://hellfireclubbooks.com/shop/the-keys-of-rabbi-solomon-ltd-to-250-copies/

If this work was indeed "translated accurately from the Hebrew," we must surmise that the text was likely translated from a mongrel similar to *Sepher Maphteah Shelomoh*, that is, rendered in Hebrew from a Latin text.

30 https://www.hadeanpress.com/shop/the-pentacles-of-solomon

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Recent affordable editions:

- Crowley [Aleister] & Mathers [Samuel Liddell MacGregor]. *The Greater and Lesser Keys of Solomon the King, including all original Illustrations and Drawings* ([n.p.]: Mockingbird Press, 2016)—"[t]he original works first published in 1904 & 1888…," or Mathers' *Key of Solomon the King* alone from the same press (also 2016).
- *The Greater Key of Solomon: The Complete Books I-III*, by Victor Shaw ([GB]: Erebus Society. 2017)—with "enhanced scans of the original"—apparently, Mathers' version again.

Note the re-presentation of material from Mathers' version of the KEY in Gary St. Michael Nottingham's *Foundations* (described above, pages 8-10): Chapter/Volume II – ARS SALOMONIS (*Being of the Hidden Arte of Solomon the King*) "…working with the talismanic figures found in the Key of Solomon."

Refer also to Stephen Skinner's *Techniques of Solomonic Magic* (described above, pages 10-12), which traces the origins of the KEY's methods and contents.

Lastly, find Christopher Warnock's informative, albeit provocative, blog, "The Greater Key of Solomon is Wrong!" (April 16, 2012), at RENAISSANCE ASTROLOGY > http://renaissance-astrology.blogspot.com/2012/04/greater-key-of-solomon-is-wrong.html. Warnock concludes,

> Renaissance Astrology pentacles don't follow the *Greater Key* exactly and we do this because following the true full chart traditional astrological methodology provides a much more powerfully charged talisman. We don't use the traditional metals because it simply isn't necessary for a powerful talisman.

1. b. *Lemegeton*, or LESSER KEY OF SOLOMON

The *Lemegeton* consists of five sections:

i. *Goetia* – on binding evil spirits and their seals
ii. *Theurgia-Goetia* [§§ I and II] – on both good and evil spirits
iii. Pauline Art – on the good spirits of the planets and the 360 degrees of the zodiac
iv. *Almadel* – good spirits of the quaternary of the altitudes
v. Notary Art (OR *Ars Nova* – see discussions below regarding content)

Goetia

Goetia is the most-circulated section of the *Lemegeton*, having been published numerous times. The best-known version is the one transcribed by S. L. MacGregor Mathers in 1898, with an introductory essay entitled "Preliminary Definition of Magic." A few years later, Aleister Crowley published this same edition enhanced by his own introduction, preface, preliminary invocation, and other ornaments (Foyers: S[ociety for the] P[ropagation of] R[eligious] T[ruth] Ltd, 1904). In 1916, the pirating began—or continued—with an edition bearing the name L. W. de Laurence and the title *The Lesser Key of Solomon—Goetia: The Book of Evil Spirits* (Chicago: de Laurence, Scott and Co.), which is the Mathers-Crowley work unacknowledged; this edition is listed as still *in print*.

A larger version—in size, not in content—bearing Crowley's name was published in 1970 (New York: Ram Importer Inc.; subsequent editions from Equinox Ltd in 1976, Magickal Childe in 1989, and First Impressions in 1993) as *The Book of the Goetia of Solomon the King*. This is, for the most part, a dressed-up version of the "SPRT/de Laurence" edition.

Affordable reprints of the Mathers/Crowley *Goetia* abound. One of the more interesting is the Ordo Templi Orientis version published by Red Wheel/Weiser in 1995, revised and corrected in 1997, which includes sketches of the various spirits and annotations by Crowley, engravings of the spirits by Louis Breton, and a foreword by Hymenaeus Beta, Frater Superior of O.T.O. (*i.e.*, William Breeze) which offers some of the history behind the Mathers-Crowley edition. The account of editions and scholarship on the *Goetia* is, of course, somewhat dated, though it is

interesting to be reminded how much has been published since 1997. The foreword mentions an edition that I have not seen: "*Lemegeton: The Complete Lesser Key of Solomon*, ed. Wade Long (Hayward, CA: Seventh Ray Tools, 1996)," which is based on Sloane MS 2731.

An edition of the Mathers/Crowley *Goetia* has been reproduced (2023) with interpretive illustrations by graphic novelist Ottolch, available to download at Lesser Key of Solomon (ottoich.art), paperback edition available from the illustrator *via* Facebook: Ottoichart | Facebook.

There is also *Aleister Crowley's Illustrated Goetia*, by Lon Milo DuQuette and Christopher Hyatt, illustrated by David P. Wilson (Tempe: New Falcon Publications, 1992). This work presents the list of spirits "from Crowley's original Goetia—which also includes many other prerequisites for evocation" along with material from *Liber 777*, where Crowley "attributed the Seventy-Two Spirits of the Goetia (in pairs, Day/Night) to the Decans of the Zodiac" (page 71). Each spirit is also given a rough full-page image drawn by "artist-clairvoyant David P. Wilson, who is also a talented and adept Goetic magician" (page 72). The text is supplemented by nine chapters which expand on Crowley's version of the *Goetia*, offering background, advice, and anecdotes.

Black Letter Press has produced a handsome edition: THE LESSER KEY OF SOLOMON – *Ars Goetia, The Book of Evil Spirits:* CONTAINS ALL THE NAMES, ORDERS & OFFICES OF ALL THE SPIRITS OF SOLOMON…, edited by Paul Summers Young 2024).

Goetia is described and quoted in Butler's *Ritual Magic* (pages 65-80) and presented in both Shah (pages 179-211; 299-304) and Waite (pages 64-66; 184-235). Waite's "list of the seventy-two spirits … along with their sigils" is reproduced in Christopher McIntosh's *Devil's Bookshelf* (Wellingborough: The Aquarian Press, 1985: pages 168-189).

Of the Arte Goetia by Colin Campbell (York Beach: Teitan Press, 2015) offers a manner of *Goetia* companion, which has been a long-standing desideratum. After singling out Joseph Peterson's "critical edition of the complete *Lesser Key of Solomon*"[31] (of which *Goetia* is the first section) as the text-source of record, Campbell's first chapter concludes with this statement of intention:

> This present work was composed with several aims in mind, the chief of which was to trace the emergence of *Goetia* into the English language manuscripts with which it is now closely identified. By comparing the known sources and influences, it is possible to observe the subtle and not-so-subtle changes; the errors, omissions, inclusions, and other alterations that together combine to create the text as we now know it. We can also use these comparisons to aid us in historical research into the origins of the work, as well as to identify the external influences that affected it (—page 22).

At his website, COLIN CAMPBELL'S DE ARTE MAGICA,[32] Campbell writes

> Many are aware that the listing of spirits that is presented in *Goetia* is derived almost in its entirety from the earlier work *Pseudomonarchia Daemonum* (THE FALSE MONARCHY OF DEMONS) as given by Johann Wier (Wierus [or Weyer]) in his publication in protest of the witch hysteria in his native Germany, *De Praestigiis Daemonum* (OF THE ILLUSIONS OF SPIRITS)[33] [1563; *Pseudomonarchia Daemonum* was added as an appendix to *De Praestigiis Daemonum* in 1577]. …

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31 See my comments on Peterson's *Lesser Key of Solomon* below, pages 21-22.

32 https://hermetic.com/campbell/index

33 Wier's work is available in English: *Witches, Devils, and Doctors in the Renaissance* (*DE PRÆSTIGIIS DÆMONUM*, 1583), introduction and notes by George Mora; translation by John Shea; preface by John Weber [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 73] (Binghamton: State University of New York at Binghamton, 1991; rpt. Tempe: Arizona State University, 1998). Unfortunately, this volume does not include the appendix, *Pseudomonarchia Daemonum*.

For somewhat easier reading, see *On Witchcraft: An Abridged Translation of Johann Weyer's DE PRAESTIGIIS DAEMONUM*, edited by Benjamin G. Kohl and H. C. Erik Midelfort using John Shea's translation ([New York]: Pegasus Press, 1998).

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> This work [*i.e.*, Wier's], specifically with relation to its advocacy against persecution of suspected witches (typically, impoverished elderly women), was picked up in England by Reginald Scot, a lawyer, who argued in *The Discoverie of Witchcraft* (1584)[34], that not only were witches not actually able to do all the things of which they were accused, but that regardless they should be tried for the crime they were accused of committing rather than witchcraft itself. …
>
> One of the aims of *Of the Arte Goetia* was to place these three sources—Wier, Scot, and the [*Goetia*] manuscripts—side by side so that one could see the evolution of each spirit's description. Once accomplished, it was easy to show where discrepancies arose.

From among the "manuscripts," Campbell uses the *Goetia* as it appears in Sloane MS. 3825 as his base text—which is Joseph Peterson's base text for the whole of the *Lemegeton*, parts i-iv.

For "an efficient working manual for the ritual magician who is interested in properly practicing the system outlined in *The Goetia*," see Steve Savedow's *Goetic Evocation* (Eschaton Productions, 1996; rpt. West Yorkshire: Hadean Press, 2022). Savedow includes Frederick Conybeare's 1898 translation of *The Testament of Solomon* as an appendix.

There is also *Demonology* VOLUME 1*: Summoning the 72 Demons of the Ars Goetia* by Astrid Rollandson, illustrated ([n.p.]: independently published, 2023).

> In this book, we will take a deep dive into the world of the Goetia, exploring each of the 72 demons and providing insights and guidance on how to summon and work with them safely and effectively. (—page 7).

Goetia and *Theurgia-Goetia* are given full treatment in Gary Nottingham's *Foundations* (described above, pages 8-10):

(1) on *Goetia*, Chapter or Volume VII – LIBER TERRIBILIS (*Being an instruction on the seventy-two spirits of the Goetia*);

(2) on *Theurgia-Goetia*, Chapter or Volume IV – ARS THEURGIA GOETIA (*Being an account and rendition of the arte and praxis of the conjuration of some of the spirits of Solomon*) "…working with the versatile spirits and wandering princes of the *Theurgia Goetia*, part of the seventeenth-century *Lemegeton*."

A catalogue of demons which is closely related to the *Goetia* is offered in *A Book of the Offices of Spirits – The Occult Virtue of Plants and Some Rare Magical Charms & Spells*, transcribed by Frederick Hockley from a Sixteenth-Century Manuscript on Magic and Necromancy by John Porter (1583), with an introduction by Colin D. Campbell (York Beach: Teitan Press, 2011). Campbell suggests that

> [g]iven the close relationship between the two manuscripts [*i.e.*, *The Offices of Spirits* and *Goetia*], it would seem reasonable to speculate that they have a common ancestor. If so, then *The Offices of Spirits* is probably the earlier of the two, as *Goetia* is considerably more organized and includes additional seals for each of its spirits.

Pauline Art

Waite considers the *Pauline Art* in *Ceremonial Magic* (pages 66-72), and Christopher McIntosh includes the conjuration of Samael from a MS of the *Pauline Art* "copied out by Frederick Hockley, the indefatigable nineteenth-century collector of occult documents," in *The Devil's Bookshelf* (pages 190-1).

Hockley's full transcription (1838) of both sections of the *Pauline Art* (1. on the spirits of the hours of the day, and 2. on the 360 angels of the zodiac) has been published under the title *The Pauline Art of Solomon* (York Beach: Teitan Press, 2016). Editor Alan Thorogood provides a history of the

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[34] *The Discovery of Witchcraft* has long been available as one of those ubiquitous Dover paperbacks. Dover reprints the edition published by John Rodker in 1930. On the *goetic* spirits as derived from Wier, see BOOKE XV, CHAPTER II. Refer also to Philip C. Almond's *England's First Demonologist: Reginald Scot & 'The Discoverie of Witchcraft'* (London – New York: I. B. Taurus Co Ltd, 2011).

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Pauline Art, fills in much of what Hockley edited out, and corrects errors that accumulated in the text. This edition includes a somewhat undersized, dull black and white facsimile of Hockley's manuscript.

Almadel

The *Almadel* of the *Lemegeton* should not be confused with *Armadel*—a completely different work, available as *The Grimoire of Armadel*, translated by S. L. MacGregor Mathers (York Beach: Samuel Weiser, 1980 and 1995); nor should these be confused with the *Arbatel of Magick*, a collection of forty-nine magical aphorisms which is the first section of an otherwise lost nine-part tome said to have been employed by John Dee. [35]

Shah and Waite treat [The Art of] *Almadel* (full text from Sloane 2731 in *Secret Lore*, pages 169-178; excerpts in *Ceremonial Magic*, pages 72-77). A transcription of *The Art of Almadel of Solomon* from British Library, MS Sloane 2731, collated with Sloane 3648 and 3825, appears as an appendix to Jan R. Veenstra's article "*The Holy Almandal:* Angels and the Intellectual Aims of Magic," in *The Metamorphosis of Magic from Late Antiquity to the Early Modern Period*, edited by Jan N. Bremmer and Jan R. Veenstra (Leuven: Peeters, 2002).[36]

Lemegeton complete

Some publications have offered complete, or near-complete, editions of *Lemegeton*. All segments but Notary Art appear in Kevin Wilby's *Lemegetton: A Medieval Manual of Solomonic Magic* [Sloane MS 3648] (Dyfed: Hermetic Research Series NUMBER 5, 1985). In his article, "The *Lemegetton* Revealed," (in *The Hermetic Journal*, Issue 29, ed. Adam McLean, 1985), Wilby says that Notary Art "is fragmentary and nowhere near complete," referring to it as the "corrupted fifth part." Wilby is even harsher in the FOREWORD to his book, *The Lemegetton*, referring to "the fifth and final book" as "the only blemish I found in this masterly work," deeming Notary Art "literary tripe."

A so-so photocopy (with some pages missing) of British Library Sloane MS 2731 (which is in English) and a remarkably poor typescript comprise Nelson and Anne White's *Lemegeton: Clavicula Salomonis, The Complete Lesser Key of Solomon the King* (Fremont: Technology Group, 1979; 2nd edition), once available at www.techgroupbooks.com—an unfortunately now-defunct website which proved that one picture is, indeed, worth a thousand words.

The edition from the International Guild of Occult Sciences (hereafter I.G.O.S.), *King Solomon's The Lemegeton: Lesser Key* (or *The Lemegeton: King Solomon's Lesser Key*) (Palm Springs: I.G.O.S., 1997) contains the Whites' photocopy slightly enlarged with a transcription which is neat and readable. Neither the Whites' nor the I.G.O.S. version includes Notary Art, save for a few "sample pages," stating that Notary Art is "quite obviously not a 'book,' but rather a collection of notes and explanations which should have been presented with the first book, The Goetia" (the Whites' edition, page 57); and "a scattered and undeveloped jotting down … at best supplementary notations" (I.G.O.S. edition, page 65).

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[35] Joseph H. Peterson published *Arbatel: Concerning the Magic of the Ancients* [ORIGINAL SOURCEBOOK OF ANGEL MAGIC] (Lake Worth: Ibis Press, 2009), showing the Latin and English on facing pages. *Arbatel* can also be found at Peterson's TWILIT GROTTO: www.esotericarchives.com > Classical Grimoires. In his introduction to *Arbatel*, Peterson writes, "In many ways, *Arbatel* is unique among texts on magic. Unlike the vast majority of writings, it is clear, concise, and elegantly written. The practical instructions are straightforward and undemanding." (—p. IX)

There is also a fancy edition of Robert Turner's 1655 translation of *Arbatel of Magick* (Gillette: Heptangle Books, 1979).

Arbatel appears in the collection titled *The Fourth Book of Occult Philosophy*—see the listings below in the bibliography, pp. 33-34.

On the Internet, find *Arbatel* at THE CHAOS MATRIX: http://www.chaosmatrix.org/library/books/arbatel/arbatel.pdf.

[36] *The Holy Almandal* is a practical manual of ritual magic which "may have roots extending back into Persia and the Far East, but its medieval versions were thoroughly Christianized" [page 192]; however, *Almandal* and *Almadel* are of "diverse traditions." (—Veenstra, "*Holy Almandel*…," page 209).

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Robin E. Cousins[37] observes that Notary Art is, in fact, omitted from Sloane 2731, the MS used by the Whites and I.G.O.S. According to Cousins,[38] Wilby based his edition on a manuscript (Sloane MS 3648) which contains the Notary Art, but—as noted above—he saw fit to exclude it from his "complete" edition.

Another "complete" edition, *Lemegeton: The Complete Lesser Key of Solomon*, edited by Mitch Henson, with revised illustrations by Jeff Wellman (Jacksonville: Metatron Books, 1999), also omits Notary Art. Explaining this omission, Henson says, "Both the content and the context of *Ars Notoria* show no affinity for the listings of spirits that mark the bulk of the material contained in *The Lesser Key of Solomon*."

In his introduction, Henson states, "The text for this edition is a composite derived from Sloane Ms 3825 and 2731 from the British Library. These are the most complete and internally consistent manuscripts available," adding further on, "For this edition, we have reproduced all of the illustrations from Sloane Ms 2731." Henson's *Lemegeton*, now out of print, has become one of the most sought-after editions. But, as Mitch Henson's own comment warns, "Do NOT pay $1000 for this book. It's a $15 softcover." (—Amazon Customer Review, "A Statement from the Editor," July 22, 2015; as of 2022-2023, the price has settled to around $150).

Notary Art

The *Ars Notoria: The Notary Art of Solomon*, translated into English in 1657 by Robert Turner of Holshott (not to be confused with Robert Turner, the present-day author/editor cited in footnotes 37 and 40), has been published in a collector's edition (Seattle: Trident Press, 1987 and 1997) along with some support material: "An Astrological Catechisme," "Solomon and the *Ars Notoria*" from Lynn Thorndike's *History of Magic and Experimental Science,* and "*Ars Notoria* in Manuscript" by Adam McLean. This is clearly not the *Ars Notoria* referred to by the Whites and I.G.O.S.[39]

A trim low-cost edition of this work, titled variously *Ars Notoria: The Magical Art of Solomon, Showing the Cabalistical Key of Magical Operations* or *The Magical Art of Solomon, being the Ars Notoria: A Grimoire* [KABBALISTIC GRIMOIRE SERIES III], edited by Darcy Kuntz without the sundry additions, was put out by Holmes Publishing Group [Edmonds] in 1998 and remains available in a more recent reprint edition.

A handsome reproduction of Frederick Hockley's 1839 transcription of—and occasional additions to—Robert Turner's translation of *Ars Notoria: The Notary Art of Solomon* has been published by Teitan Press (York Beach: 2015). This edition includes an introduction by editor Alan Thorogood and an essay, "'The Philomath': In Search of Robert Turner of Holshot," which is "…a significant 24-page biographical study (with bibliography)" by Robin Cousins.[40]

And then there is "for the first time" a complete version "with unparalleled color plates" including "five complete sets of notae" ("the most vital component of its operation … which have always been left out of other printed editions"—quotes from the description at the publisher's site,

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37 In *Elizabethan Magic*, edited by Robert Turner (Longmead: Element Books, 1989), page 140.

38 *Ibid*., page 141.

39 Clair Fanger stated in 1998, "There is no modern edition of the Ars Notoria, and the relation of the seventeenth-century text (found in Agrippa's *Opera [Omnia]* and the Turner translation) to the medieval manuscript tradition remains unexamined." (—"Plundering the Egyptian Treasure," in *Conjuring Spirits*, page 219). One would assume that at least the first part of this desideratum has been fulfilled by the recent editions of *Ars Notoria* listed in the current essay.

40 An earlier version of Cousins' essay under the title "Robert Turner of 'Holshot' (c. 1620-1665?): The Astrological Botanist and the Books of the Elizabethan Magi," was included in *Elizabethan Magic*, by Robert Turner [and other contributors] (Longmead: Element Books, 1989), pages 128-150.

"The Philomath" as it appears in Teitan's *Ars Notoria* "has been fully revised and updated with recently discovered material" (—Cousins, *Ars Notoria*, page xxvii).

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http://goldenhoard.net/): *Ars Notoria: The Grimoire of Rapid Learning by Magic* with the *Golden Flowers* of Apollonius of Tyana, translated by Robert Turner, edited and introduced by Stephen Skinner and Daniel Clark (Singapore: Golden Hoard Press/Woodbury: Llewellyn Publications, 2019), and *Ars Notoria: The Method – Version B, Medieval Angel Magic*, by Stephen Skinner (Singapore: Golden Hoard Press/Woodbury: Llewellyn Publications, 2021).

Finally, there is yet another "complete translation from the original Latin" of the long and short versions of *Ars Notoria* offering all the *notae* and "an in-depth examination of its history, art, ritual, and method," *Ars Notoria – The Notary Art of Solomon: A Medieval Treatise on Angelic Magic & the Art of Memory*, translated and introduced by Matthias Castle (Rochester: Inner Traditions, 2023). This work also includes other "[b]ranches of the *Ars Notoria* Tradition, namely, translations of *Opus Operum*, *Ars Brevis*, *Ars Notoria Abbreviata*, and *Ars Paulina*."

For studies on the *Ars Notoria*, refer to the following:

- *Conjuring Spirits*
  - Camille, Michael. "Visual Art in Two Manuscripts of the Ars Notoria"
  - Fanger, Claire. "Plundering the Egyptian Treasure: John the Monk's *Book of Visions* and its Relation to the *Ars notoria* of Solomon"
  - Klaassen, Frank. § THE ARS NOTORIA within "English Manuscripts of Magic, 1300-1500: A Preliminary Survey"
- Klaassen's section, "The Notary Art" (CHAPTER 4, § 1) in RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600, Ph.D. dissertation: Toronto: University of Toronto, 1999 (pages 109-129)
- Klaassen's chapter, "The Ars Notoria and the Sworn Book of Honorius" in *The Transformations of Magic: Illicit Learned Magic in the Later Middle Ages and Renaissance* (University Park: Penn State `University Press, 2012).
- Julien Veronèse's "Magic, Theurgy, and Spirituality in the Medieval Ritual of the *Ars notoria*," in *Invoking Angels*.
- Sophie Page's chapter, "The *Ars notoria* and Its Monastic Audience," in *Magic in the Cloister: Pious Motives, Illicit Interests, and Occult Approaches to the Medieval Universe* (University Park: The Pennsylvania State University Press, 2013).
- Gal Sofer's paper discussing the *Ars Notoria* and its Hebrew translation, *Melekhet Muskelet*, "The Jewish Reception of the *Ars Notoria*: Preliminary Insights into a Recent Discovery," in *Religions* Vol. 15, Issue 3: 339 (MPDI, 2024) > https://doi.org/10.3390/rel15030339.

So, what actually *is* the fifth book of the *Lemegeton*? While not really contradicting the White/I.G.O.S. assessment, Benjamin Rowe offers an alternative and more positive take on the *Lemegeton's* fifth book. In the introduction to his *Ars Nova—Book Five of the Lemegeton* (June 1999),[41] Rowe states that in some manuscripts (such as the one from which he transcribed, Sloane MS. 2731—the same as the Whites' and I.G.O.S.), the fifth book is an addendum containing notes on *Goetia*. This book has been mistakenly called *Ars Notoria* instead of the correct name, *Ars Nova*. Rowe suggests quite convincingly that the last couple of pages of the manuscript are out of order, and, thus, *Ars Nova* consists of two leaves rather than one. These final pages of *Lemegeton* can be seen in the photocopies of the White and I.G.O.S. editions.[42]

In apparent agreement with Rowe, Stephen Skinner notes[43] that whenever *Ars Nova* has been transcribed, it has been read incorrectly as a continuous text rather than as columns. Thus, according to Skinner, the only printed edition of *Ars Nova* which is transcribed in the correct order

41 At Benjamin Rowe's page at HERMETIC LIBRARY: https://hermetic.com/norton/classics, or go direct to *Ars Nova* at The CHAOS MATRIX: http://www.chaosmatrix.org/library/books/lesserkey/lesserkey5.pdf.

42 The LESSER KEY collection with *Ars Nova*—not *Ars Notoria*—is included in The Embassy of Lucifer's *Clavicula Solomonis*—mentioned above in note 24. The Embassy's *Ars Nova* is identical to Rowe's version, including the footnote numbers in the text—without the footnotes!

43 In an email to me, 10/4/2009.

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appears in Skinner & Rankine's *Goetia of Dr Rudd* (London: Golden Hoard, 2007), APPENDIX 9, pages 414-421. More on *The Goetia of Dr Rudd* below.

more complete editions

The Lesser Key of Solomon, edited by Joseph H. Peterson (York Beach: Red Wheel/Weiser, 2001), includes a complete text—all five books, with *Ars Notoria* as the fifth—with other pertinent material, including a preface from one of the MS editions of the *Lesser Key*, addenda from two others, and Johann Weyer's *Pseudomonarchia dæmonum*.

> I have followed Sloane 3825 for this edition, except for *Ars Notoria*. For the latter, the manuscripts are clearly dependent on Robert Turner's translation. I have therefore used his 1657 printed edition as my primary source." (INTRODUCTION, page *xiii*)

However, Peterson adds (in the introduction to *Ars Notoria* at his website, ESOTERIC ARCHIVES http://www.esotericarchives.com/notoria/notoria.htm):

> Unfortunately [Turner's version] omit[s] the drawings of the *notae* or mystical drawings which are the centerpiece of this art. Their omission adds greatly to the confusion of the text. Unfortunately, Turner further adds to the confusion by omitting some of the internal references to the missing figures. [See above on the Skinner/Clark and Castle editions of *Ars Notoria*, which provide the "missing figures."]

Intelligently prepared, nicely printed, reasonably priced: Peterson's *Lesser Key* is generally considered the best edition of a "complete" *Lemegeton*.

But then there is *The Goetia of Dr Rudd: The Angels & Demons of Liber Malorum Spirituum seu Goetia Lemegeton Clavicula Salomonis* / with study techniques of evocation in the context of the angel magic tradition of the seventeenth century / *being a transcription of Dr Rudd's 'Liber Malorum Spiritum seu Goetia' from Harley MS 6483, with other pertinent extracts from manuscripts Harley MS 6482, Sloane MS 3824 and Wellcome MS 3203*, by Stephen Skinner and David Rankine (London – Singapore: Golden Hoard Press, 2007).

"Why another edition of the *Lemegeton*?" The question is taken up in Skinner and Rankine's introduction (I have condensed):

1. The manuscript contains much material which no other version does. …
2. We wanted to show how the system of magic in the *Lemegeton* was developed and actually practiced by working magicians in the seventeenth century. …[44]
3. The seals in this manuscript are beautiful and more carefully drawn than in any other manuscript …
4. This version explains the preparation and protection of the magician, specifically what precise angel he should use to compel each individual demon, and the use of the Brass Vessel. These key practical details are not present in any other edition of the Goetia.
5. We wanted to trace where the *Lemegeton* material comes from and to demonstrate that its roots reach back at least to the thirteenth century, and the connections between angel magicians and those evoking in the grimoire tradition, which in the case of this manuscript proves to be identical. …

The Goetia of Dr Rudd is Volume III of SOURCEWORKS OF CEREMONIAL MAGIC (see above, footnote 8 on pages 4 and 5). It contains *Goetia, Theurgia Goetia, The Art Pauline,* and *The Art Almadel*—but not *Ars Notoria* because "it is not a workable system as it appears in these manuscripts," *i.e.*, it does not contain the crucial *notæ* illustrations.

A paperback edition, *Lemegeton: The Complete Books I-V* by Victor Shaw ([GB]: Erebus Society, 2017) offers an inexpensive way to possess the work. It follows Sloane 3825 through the *Ars Almadel*, then Turner's 1657 version of *Ars Notoria*. A note on the back cover reads,

[44] For a critical assessment of Rankine and Skinner's hypothesis of an "alleged secret tradition emanating from Dee," see Egil Asprem's *Arguing with Angels: Enochian Magic & Modern Occulture* (Albany: State University of New York Press, 2012), pages 40-42.

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> The illustrations in this book come from enhanced scans of the original seals. The scans have been painted over by hand using black ink and then re-scanned in order to improve the texture and make the lines and letters more legible, as some of the pages and illustrations of the book have deteriorated due to the manuscript's age, and they appear faded or broken. The original manuscript can be found in the British Museum.

2. a. *Grimorium Verum*

Here again we can turn to Waite (pages 96-100, 159-183, 236-240, with numerous other references) and Shah (pages 64-68 and 75-112).

An attractive edition was put out by Trident Press (Seattle: 1994 *&* 1997): *Grimoirium Verum:* CONTAINING THE MOST APPROVED KEYS OF SOLOMON WHEREIN THE MOST HIDDEN SECRETS BOTH NATURAL *&* SUPERNATURAL ARE IMMEDIATELY EXHIBITED … translated from the Hebrew by Plangiere, Jesuite Dominicaine, in a "library," cloth edition, and, in this rare case, in paperback.

The I.G.O.S. edition contains the text in both French and English (Palm Springs: 1996). A reprint of this version *via* CreateSpace was published in 2015 with the title *Ancient Grimoires Volume I: Grimorium Verum – Dark Magic Grimoire*, by Dr. Robert Blanchard (Rennes – New York – Los Angeles: International Guide of Occult Sciences).

The most complete edition available is, not surprisingly, that of Joseph H. Peterson *Grimorium Verum: A Handbook of Black Magic* (Scotts Valley: CreateSpace Publishing, 2007; 2nd edition—"extensively updated, reflecting 15 years of additional research"—independently published, 2023), which offers not only an English translation but complete French and Italian texts. Peterson's careful work accommodates academics and practitioners alike.

Jake Stratton-Kent (1965-2023), who was both a rigorous scholar and practicing necromancer, "reconstructed a working text [of *Grimorium Verum*] from the corrupted French and Italian versions of this important grimoire" in *The True Grimoire:* ENCYCLOPEDIA GOETICA, VOLUME 1, first published as a limited-edition hardcover (2009) which rapidly sold out. It was subsequently reprinted as a quality paperback called the "Rouge Edition" ([UK]: Bibliothèque Rouge/Scarlet Imprint, 2010).[45] The publisher's description states,

> We are given insights into the *Dragon Rouge, Key of Solomon, Lemegeton, Abramelin, Honorius*, and the *Black Pullet.* (—*The True Grimoire*, back cover)

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[45] Stratton-Kent produced three superb works for his ENCYCLOPEDIA GOETICA series:

- *The True Grimoire:* ENCYCLOPEDIA GOETICA, VOLUME I ([UK]: Scarlet Imprint/Bibliothèque Rouge, 2009/2010).
- *Geosophia: The Argo of Magic*, ENCYCLOPEDIA GOETICA, VOLUME II, from the Greeks to the Grimoires, Books V, VI, VII *&* VIII ([UK]: Scarlet Imprint/Bibliothèque Rouge, 2010).
  Treats *Picatrix*, the Greek Magical Papyri, and *Grimoirium Verum*.
- *The Testament of Cyprian the Mage*, ENCYCLOPEDIA GOETICA, VOLUME III, comprehending *The Book of Saint Cyprian &* His *Magical Elements* and an elucidation of *The Testament of Solomon*, two volumes ([UK]: Scarlet Imprint/Bibliothèque Rouge, 2013/2014).

Another of Stratton-Kent's books is of particular note, both for its wealth of information and for its innovative approach: *Pandemonium: A Discordant Concordance of Diverse Spirit Catalogues* (West Yorkshire: Hadean Press. 2016), which would be a valuable complement to both Stratton-Kent's ENCYCLOPEDIA GOETICA series and the various works listed throughout the current paper. After commencing with the text of *Le Livre des Espiritz – The Book of Spirits* (pages XV-XXIV) with its account of forty-six spirits, Stratton-Kent states (page 25),

> "This is a book about grimoire spirits, and the main view at all times is to clarify the important personalities, their roles and inter-relations, rather than simply focus on relevant historical texts with their dates, authors and impedimenta."

Thus, the bulk of *Pandemonium* is comprised of "The Spirit Catalogues," Parts One, Two, and Three, with numerous tables and illustrations.

On Stratton-Kent's *Sworn and Secret Grimoire,* see page 40 under "Malchus."

There are a couple of inexpensive paperback editions of *Grimorium Verum*:

- *The True Grimoire of Demonolatry: The Grimorium Verum for Demonolators*, introduced by Arundell Overman ([n.p.]: independently published, 2020)—with supplemental material from the Lesser Key of Solomon, the Grand Grimoire, and the Grimoire of Honorius.
- *The True Grimoire*, by Solomon, the Hebrew Rabbi, edited by Denise Alvarado [PLANET VOODOO'S CLASSIC HOODOO REFERENCE SERIES] ([West Liberty]: Planet Voodoo/ CreateSpace, 2010).

  > "The following text is the newly revised text of the Grimorium Verum derived from multiple sources, including the Book of ceremonial magic by Arthur Edward Waite (1913). … This edition of the Grimorium Verum contains illustrations that are not part of the original text."
  >
  > (—as written in the "Editor's Notes")

  Other Hoodoo and Conjure books in Planet Voodoo's series include *The Gypsy Wisdom Spell Book* (2009), *The Voodoo Doll Spell Book* (2010), and *the Voodoo Hoodoo Spell Book* (2011).

See also *Crossed Keys, Being a Chimeric Binding of Both the Black Dragon and the Enchiridion of Pope Leo III*, translated with commentary by Michael Cecchetelli, with additional notes by Peter Grey, edited by Alkistis Dimech ([UK]: Scarlet Imprint, 2011). The BLACK DRAGON offers an apparent amalgam of *Grimorium Verum*, the GRAND GRIMOIRE (or RED DRAGON), and the GRIMOIRE OF HONORIUS.

2. b. TRUE BLACK MAGIC

There are conflicting descriptions of this text. E. M. Butler outlines a MS containing 45 talismans with details of their workings and "all magical characters known unto this day" from a Hebrew original (*Ritual Magic*, page 80). Waite (page 100) refers to it as "simply an adapted version of the KEY… [and] like the *Grimorium Verum*, it is exceedingly confused, and is rendered almost unmeaning by the omission of the practical part." Waite does, however, quote and paraphrase it frequently:

- page 146 on abstinence
- pages 147-148 on baths
- page 149 on inks
- page 154 on instruments
- page 166 on pen and ink
- pages 174-176 on parchment
- pages 177-179 on cleaning
- pages 300-302 for love
- pages 306-307 for invisibility

Joseph Peterson has translated the text from which Waite drew: *True Black Magic*, i.e., *La Véritable Magie Noire* (Kasson: Twilit Grotto Press, 2017); the author is listed as "Iroé-Grego," the supposed translator/compiler of the French text. Peterson's edition shows French and English on facing pages. In his introduction (page i), Peterson, in agreement with Waite, describes *True Black Magic* as "one of [the] many variants of *The Key of Solomon*." However, this version "preserves some older elements not included in Mathers' edition," *e.g.*, a prayer for exorcising water and a chapter on incenses—along with the more usual planetary pentacles.

Another version of *The True Black Magic*, by Iroe Gregor, (translated) by Matthew Lynch ([n.p.]: ["independently published"]), also appeared in 2017. The back cover states,

> The True Black Magic or Secret of Secrets was discovered and translated by the mysterious Iroe Gregor in the middle of the 18th century, Gregor held this text to be nothing less than the magical "Key" of the Great King Solomon.

What is not made clear in the promo/introductory material for this book is that Iroe Gregor (more correctly Iroé-Grego) translated the work from Hebrew to French and that Lynch has put it into English.

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2. c. THE GRAND GRIMOIRE *or* RED DRAGON

THE GRAND GRIMOIRE,[46] also called the *Red Dragon*, is described and quoted by Waite (pages 100-103 and 241-264). Shah introduces it and from it offers an operation for conjuring Lucifuge (pages 68-74).

There is an artful limited edition (500 copies) from Trident/Ars Obscura (Seattle: 1996) translated by Gretchen Rudy from the 1612 Italian edition; this was reprinted by Trident in a costly "library edition" (limited to 1000 copies) with an optional $25 slipcase (2006).

I.G.O.S. has its typically pricey edition titled *The Red Dragon, or the Art Concerning Commanding the Celestial Spirits—The Grand Grimoire*, translated from the 1521 French and Latin text by Robert Blanchard (Palm Springs: I.G.O.S. Research Society, 1995; paperback reprint *via* CreateSpace, 2014; hardcover at Lulu, 2016), which gives the text in rather clumsy English adorned with illustrations from a printed French edition.

The Authentic Red Dragon (Le Véritable Dragon Rouge) … followed by The Black Hen (La Poule Noire), published by Teitan Press (York Beach: 2011), reprints an early nineteenth-century French edition (even though dated 1521) with an English translation by Joshua A. Wentworth, along with a highly entertaining introduction by Silens Manus. Manus says of the text, "[I]t is very obviously a variant of the text known as the *Grand Grimoire*, and in common with this and other similar grimoires the *Dragon Rouge* is not a work of 'high culture.' … It is manifestly also not a work of spirituality or 'high magic,' but instead reflects mundane desires and interests…" (—page xvii).

Finally, there is a beautifully produced hardcover version of the Grand Grimoire which has been "adapted to modern Luciferian practice, erasing Judeo-Christian prayers and literally restoring gods and infernal spirits to their ancient pagan origins devoid of the duality of 'good' vs. 'bad'" (ad copy[47]): *The Grand Grimoire of the Infernal Pacts: Goetic Theurgy*, by Michael W. Ford, with a preface by Thomas Karlsson and an introduction by Paul Nuñez—DELUXE and HARDCOVER—(Huánuco: Manus Sinistra, 2022), which is a revised and improved version of Ford's earlier edition (Houston: Succubus Productions, 2015).

There are (at least) four "economy" versions:

- *The Grand Grimoire*, *Being a Source Book of Magical Incidents and Diabolical Pacts*, compiled and edited by Darcy Kuntz [KABBALISTIC GRIMOIRE SERIES IV] (Edmonds: Holmes Publishing Group, 2001). This edition contains four appendices: I. ANNULMENT OF DEMONIC PACTS, by A. E. Waite; II. THE SUPREME SPIRITS OF THE INFERNA EMPIRE WITH THEIR POWERS AND DOMINIONS, compiled by Darcy Küntz; III. VARIANT SIGILS OF THE PRINCIPAL SPIRITS; IV. VARIANT SIGILS OF THE LESSER SPIRITS.
- *The Grand Grimoire, Red Dragon 1823 ENGLISH EDITION*, edited and translated by Edmund Kelly ([n.p.]: DarkArts Publishing, 2013 *&* 2019*)*. "The Red Dragon is a book that holds its place in occult literature."
- *The Grand Grimoire with the Great Clavicle of Solomon also known as The Red Dragon: or the art of controlling Celestial, Aerial, Terrestrial, and Infernal Spirits; WITH THE TRUE SECRET Of Speaking with the Dead, winning whenever playing the Lottery, discovering hidden Treasure, etc., 1521*, edited by Antonio Venitiana del Rabina[48] ([n.p.]: Éditions Unicursal Publishers, 2019). Éditions Unicursal (unicursalpub.com) publishes a wide range of magic titles in French.
- *The Complete Illustrated Grand Grimoire, or the Red Dragon: Interlinear Edition*, translated by Aaman Lamba, edited by Arundell Overman, with a foreword by Baal Kadmon (independently published, 2020), which claims to be "the most accurate ever," showing "parallel French *&* English text." This edition adds "[t]he complete translation of a contemporary novel that provides relevant social context to the grimoire."

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[46] A book titled *The* "*Grand Grimoire*" or *Imperial Ritual of Magic* was compiled by American Rosicrucian R[euben] Swinburne Clymer (1878-1966), using the pseudonym "Pythagoras 38" (Allentown: The Philosophical Publishing Co., 1910). Clymer's edition is available online at the Internet Archive site: https://archive.org/details/grandgrimore00clym and has been "reproduced from the original artefact" by Andesite Press (Sacramento, 2017). The work describes itself as "including full instructions in making the magic rod, talismans, amulets and rings. Private instructions in crystal and magic mirror initiation, in Magran magic and spiritualism" (—from the title page). Although called *The* "*Grand Grimoire*," it is a miscellany which includes practices "according to the teachings of Dr. P. B. Randolph, without the slightest doubt the greatest master of any age" (—FOREWORD, p. 9-11).

R. Swinburne Clymer was the Grand Master of the Fraternitas Rosae Crucis (FRC), which followed the teachings of Paschal Beverly Randolph, as opposed to the Ancient Mystical Order Rosae Crucis (AMORC) of H. Spencer Lewis, with whom Clymer had a spirited rivalry. See, for instance, *Dr. R. Swinburne Clymer Replies to "Dr." H. Spencer Lewis, The Mystic Swindler…* (Quakertown: ca. 1925).

[47] At The Grand Grimoire of the Infernal Pacts: Goetic Theurgy – Michael W. Ford - Editorial Manus Sinistra

[48] Darcy Kuntz writes (*The Grand Grimoire*, p. 3): "The *Grand Grimoire* is the most fantastic of the cycle, and is introduced with great pomp by its pretended editor, Antonio Venitiana del Rabina, a personage whose name indicates the Italian origin of the work."

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3. The *Grimoire* & SWORN BOOK of Honorius

Distinction should immediately be drawn between the SWORN BOOK of Honorius (*Liber iuratis*) and the later, derivative—and diabolical—*Grimoire*, also called the *Constitution of Honorius*. Unfortunately, these titles are often interchanged (as with the I.G.O.S. edition discussed below).

Honorius: Grimoire

The *Grimoire* is treated in the books we have already cited: Butler, pages 89-97; Waite, pages 103-110; and Shah, pages 253-280.

The Grimoire of Pope Honorius "from a [German] manuscript from the Infernal Library of a Schwabian farmer," translated by Kineta Ch'ien, was published in a limited edition in 1999 by Trident Books (Seattle); both the English and German are included. The text is somewhat different from the one(s) treated by Butler, Waite, and Shah, though introduced by *The Constitution of Pope Honorius* given in French and English, the English of which is identical to Shah (pages 255-6), and quite similar to Waite (pages 107-9). Included in the Trident edition is some welcome support material, such as a "Bibliographic Prolegomenon" by John Davis, an "Examination of the Editions of the Grimoire," and yet another text, *Coniurationes Demonum*, put into English by Matthew Sullivan.

A mere 65 copies of *The Grimoire or Book of Spells of Pope Honorius* were published by the Society for Esoteric Endeavor (2006),[49] which offers a facsimile of a nineteenth-century copy of Honorius scribed by one Frederick George Irwin, a member of Societas Rosicruciana in Anglia; an additional 100 facsimile copies of the same manuscript were published by Hell Fire Club as *Grimoire of Honorius – The Irwin Manuscript (1868)* (Grantham: n.d.). There is also *The Infernal Conjurations of the Notorious Grimoire of Honorius, Circa 1670* from Finbarr International (Kent [UK]: 2009).[50] I have not seen any of these.

The Complete Grimoire of Pope Honorius by David Rankine and Paul Harry Barron (London: Avalonia, 2013) includes "a partial translation of Wellcome MS 4666 [which is in French], with numerous additions translated from the French editions of the Grimoire of Pope Honorius dated 1670 [the so-called "Rome edition"], 1760 [BL[51] shelfmark 8632.a.3] & 1800 [BL shelfmark 8630.aa.21], and a new translation of the German edition of 1845 [from Scheibel's *Das Kloster*]" (—title page [my brackets—*DK*]). *The Complete Grimoire*… presents "the entire corpus of this grimoire in print for the first time" (—back cover).

Sworn Book

A translation of the SWORN BOOK, or *Liber sacer sive liber juratus*—as distinct from the *Grimoire*—was prepared by Daniel Driscoll: *The Sworn Book of Honourius the Magician, As Composed by Honourius through counsel with the Angel Hocroell* (Berkeley Heights/Gillette: Heptangle Books, 1977 & 1983), using British Museum (now British Library) MSS Sloane 313 and Royal 17A XLII. Handsomely printed as a fancy collectable, this work is now difficult and expensive to obtain. With all this, it is incomplete and frequently inaccurate. Further, the entire text is set in a rather distracting **Old English** font.

I.G.O.S. published a hardbound typescript, variously titled *Medieval Grimoire of Honorius, Grimoire of Honorius,* and *Handbook of Honorius the Magus*, translated by Robert Blanchard (Palm Springs: 1993; paperback reprint, CreateSpace, 2015). Even though it is called "*Grimoire*," this work is a version of the "*Liber sacer* or *Liber juratus*," *i.e.*, SWORN BOOK of Honorius as described by Lynn Thorndike in *History of Magic and Experimental Science* (New York: Macmillan Company/ Columbia University Press, 1923-1958), volume II, chapter XLIX, "Solomon and the Ars Notoria," pages 283-285. It is the same text as Daniel Driscoll's with minor variations.

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[49] Ref. http://www.caduceusbooks.com/honourius.htm. The page links to images of the book and the slipcase. The final words of the webpage are "Please note all copies of this title have sold."

[50] Ref. http://www.finbarrinternationalbooks.com/our-books/black-magic/infernal-conjurations-of-the-notorious-51. After a rather long description ("If ever a book was not 'supposed' to be published it is this"), the final words of the page are "This is a Black Magic Book."

[51] BL = British Library

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The best edition of this material is *The Sworn Book of Honorius: Liber Iuratus Honorii by Honorius of Thebes*, with text, translation and commentary by Joseph Peterson (Lake Worth: Ibis Press, 2016), which shows the complete text in Latin and English on facing pages, along with a well-researched introduction.

Online, refer to Joseph H. Peterson's "Liber Juratus Honorii or Sworne Booke of Honorius" based on the English translation of Royal MS 17Axlii (16th century) with variant readings from British Library Sloane MSS 3853, 3854 and 3885, at

http://www.esotericarchives.com/juratus/juratus.htm.

This version was posted online in 1998 and updated in 2020. Peterson's introduction to the online Honorius text reads,

> *Liber Juratus* is one of the oldest and most influential texts of Medieval magic. The prologue says the text was compiled to help preserve the core teachings of the sacred magic, in the face of intense persecution by church officials. This may be a reference to the actions of Pope John XXII (1316-34).
>
> I believe the almost legendary reputation of this work led to the forgery of the so-called *Grimoire of Pope Honorius*, a ridiculous work so despised by Eliphas Levi and A. E. Waite.

Refer to *Liber Iuratus Honorii: A Critical Edition of the Latin Version of the Sworn Book of Honorius*, by Gösta Hedegård [ACTA UNIVERSITATIS STOCKHOLMIENSIS: *Studia Latina Stockholmiensa*] (Stockholm: Almquist & Wiksell International, 2002). The text is in Latin; the 46-page introduction, however, is in English. Section IV of Hedegård's reconstructed Latin text, "de composicione sigilli Dei vivi et veri" (pages 67-71), has been translated into English by Colin D. Campbell as APPENDIX B of *The Magic Seal of Dr. John Dee: The Sigillum Dei Aemeth* (York Beach: Teitan Press, 2009). This *Seal of God*, sometimes called the *Seal of Solomon*, is a prominent feature of the Honorius text.

On the Honorius material, see the following:

- *Conjuring Spirits*:
  - Kieckhefer, Richard. "The Devil's Contemplatives: The *Liber iuratus*, The *Liber visionum* and Christian Appropriation of Jewish Occultism."
  - Klaassen, Frank THE LIBER SACER OR SWORN BOOK OF HONORIUS within "English Manuscripts of Magic, 1300-1500: A Preliminary Survey."
  - Mathiesen, Robert. "A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes."
- *Invoking Angels*:
  - Fanger, Claire. "Covenant and the Divine Name: Revisiting the *Liber iuratis* and John of Morigny's *Liber florum*."
  - Mesler, Katelyn "The *Liber iuratus Honorii* and the Christian Reception of Angel Magic."
  - Veenstra, Jan R. "Honorius and the Sigil of God: The *Liber iuratus* in Berengario Ganell's *Summa sacre magice*."
- Klaassen, Frank. RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600. Ph.D. dissertation (Toronto: University of Toronto, 1999), pages 129-135.
- _____. "The Ars Notoria and the Sworn Book of Honorius" in *The Transformations of Magic: Illicit Learned Magic in the Later Middle Ages and Renaissance* (University Park: Penn State University Press, 2012).
- Chardonnens, László Sándor. "Necromancing Theurgic Magic: A Reappraisal of the *Liber iuratus*, Extracts and the Consecration Ritual for the *Sigillum Dei* in an Early Modern English Grimoire," in *Magic, Ritual, and Witchcraft*, Volume 10, Number 2 (Philadelphia: University of Pennsylvania Press, Winter 2015), pages 172-198.

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4. *Semiphoras & Shemhamphoras Salomonis Regis* (hereafter *S&S*)

S&S is surrounded by a mish-mash of material derived from Agrippa, pseudo-Agrippa, Jewish magic (*Shimmush Tehillim*), folk magic, and fragments from the Faustian school in a collection titled *The Sixth and Seventh Books of Moses* (New York: Wehman Brothers, n.d. [ca. 1880]; Carbondale: Egyptian Publishing Company, n.d.; Chicago: The de Laurence Company, 1919).

The texts of *The Sixth Book of Moses* and *The Seventh Book of Moses*, along with seals in Hebrew and magical script, are English translations from Johann Scheibel's *Das Sechste und Siebente buch Mosis* (Stuttgart: 1849), which is volume 6 of Scheibel's *Bibliothek der zauber geheimnis—und offenbarungs-bucher*. The *S&S* texts also trace their printed origins back to German collections, namely volumes 3 and 4 of J. C. Horst's *Zauberbiliothek* (6 vols., Mainz: 1821-6); and volume 3 of Scheibel's *Das Kloster* (12 vols., Stuttgart and Leipzig: Theodor Thomas, 1846).[52]

The Sixth and Seventh Books of Moses is a popular text in Pow-wow, the folk magic of the Pennsylvania Dutch *hexmeisters*, and Hoodoo, traditional African-American spirituality and folk medicine.[53]

In 1982, there appeared the profoundly disappointing *New Revised Sixth and Seventh Books of Moses and the Magical Uses of Psalms*, edited by Migene Gonzolez-Wippler (Bronx: Original Publications). The text and especially the introduction are rife with errors.[54]

In 2008, Joseph H. Peterson produced a nicely-printed edition of *The Sixth and Seventh Books of Moses* (Lake Worth: Ibis Press), which offers serious treatment of this hybrid collection of translations: clear, correct texts and diagrams, with an informative foreword, notes, and nine supplemental appendices—surely the best edition.

There is much good bibliographic and background information in Michael Siefner's paper, "Collecting and Assessing Magical Books: The *Sixth and Seventh Books of Moses*," in *Magic and Language: Perspectives on Jewish and Christian Magic in Early Modern Europe*, edited by Yuval Harari, Gerold Necker, and Marco Frenschkowski (Wiesbaden: Harrassowitz, 2024), pp. 223-238. All in all, however, Siefner's take on his subject is tediously cynical and dismissive.

Interestingly, "The Seven Semiphoras of Adam" and "The Seven Semiphoras of Moses" within *S&S* closely match passages in the seventh book of *Liber Salomonis: Sepher Raziel*, discussed below. For the *Semiphoras* §§ in *S&S*, see Wehman, Egyptian, and de Laurence—pages 116-140; Gonzolez-Wippler—pages 125-164; Peterson, APPENDIX 3, pages 141-168; *Liber Salomonis*, 2010 hardcover edition, pages 133-138; *Liber Salomonis*, 2017 paperback edition, pages 155-160.

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52 Another item from *Das Kloster* (vol. 2): *Libellus Magicus*, under the title *Verus Jesuitarum Libellus*, is presented in both Latin and English at TWILIT GROTTO: http://www.esotericarchives.com/solomon/jesuit.htm.

53 See Daniel Harms, "Grimoires in the Conjure Tradition," in *Journal for the Academic Study of Magic* [*JSM*], Issue 5 (Oxford: Mandrake, 2009), pages 40-68.

54 My open letter to Original Publications (cc. Llewellyn Publications) dated March 10, 1986, states,

> To my dismay, Migene Gonzolez-Wippler's edition fails to clean up or clarify this book, and, to my shock, the editor has actually further muddled and mystified the text with misleading information and just plain bad writing. It took no great scholarship to arrive at the [twelve] points that shall follow, showing the shoddiness of the editor's work. This note represents only a few hours of rooting around in my *home* library, which is far from extensive.

Joseph Peterson notes (http://www.esotericarchives.com/moses/67moses.htm),

> The editors of the many English editions seem to have lacked Scheible's industriousness, but have instead been content with propogating [*sic*] any and all errors intact. All the English editions thus far have consequently been deficient in many ways, with poorly executed drawings and Hebrew lettering, drawings printed upside down, mistakes in transcription and translation, passages censured [*sic*] and other substantial omissions. All in all, English speaking readers have had an especially difficult challenge trying to make sense of this book.

Gonzolez-Wippler's edition would certainly fall into the category of "deficient" editions described by Peterson.

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5. *Liber Salomonis*, British Library[55] Sloane MS 3826

Until fairly recently (2010), *Liber Salomonis* had not been treated at length in any printed source, though Sloane MS 3826 is described in Waite's *Ceremonial Magic* (pages 20-21) and referred to here and there by Shah and Butler. Thorndike mentions this MS only once in *History of Magic*.[56]

The first section of *Liber Salomonis* refers to itself as "Cephar Raziel," "Sephar Raziel," "booke of Raziel," and "booke of Razeelus," *i.e.*, *Sepher Raziel*. Solomon is indicated as the recipient and redactor—not the author—of the book in the narrative which introduces the text. However, most instructions begin, "Salomon said…." Others begin, "Hermes said…," "Adam said…," "Nathaniel said…," "Moyses said…," and "Raziel said…." Narrative passages refer to Raziel as the source of the book and to Adam as the original recipient.

Sepher Raziel contains seven treatises:

1. Clavis…"of astronomy and of the starres" (ff 5^{v}-11^{v})
2. Ala…"the vertues of some stones of herbes and of beasts" (ff 12^{r}-27^{r})
3. Tractatus Thymiamatus…of suffumigations and of allegations of them and divisions" (ff 27^{r}- 34^{r})
4. The "Treatise of tymes of the year of the day and of the night … when anything ought to be done by this booke" (ff 34^{r}-46^{r})
5. The "Treatise of Cleanesse…of Abstinence" (ff 46^{r}-51^{r})
6. "Samaim" which "nameth all the heavens and her angels and the operations or workings of them" (ff 51^{v}-53^{v})
7. The "booke of Vertues…and miracles…the properties of the ark of magicke and of his figures and of the ordinance of same" (ff 53^{v}-57^{v})

For a full transcription of these treatises, see *Sepher Raziel also known as Liber Salomonis, a 1564 English Grimoire from Sloane MS 3826*, edited and introduced by Don Karr and Stephen Skinner (Singapore: Golden Hoard Press, 2010; revised paperback edition, 2017).[57] In these editions, Skinner provides a modern English version of *Sepher Raziel* and an excellent introduction on the range of "Raziel" traditions.

The rest of Sloane MS 3826 consists of

1. *Incipit Canon*: The rule of the book of consecration… (ff 57^{r}-60^{r})
2. Orisons (ff 60^{r}-65^{r})
3. Magical directions (ff 65^{r}-83^{v})[58]

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55 Manuscripts were designated "British Museum [BM]" until 1997, when the designation changed to "British Library [BL]."

56 Volume II, CHAPTER XLIV, "Solomon and the Ars Notoria," page 281, adding an intriguing, albeit doubtful, speculation in note 2: "Perhaps the same as 'Sefer ha-Yashar' mentioned by Haya Gaon in the eleventh century: Gaster, *The Sword of Moses*, 1896, p. 16."

57 A similar *Sefer Raziel* appears at ESOTERIC ARCHIVES, "*Sepher Raziel* (Sl. 3846) Book of the Angel Raziel," edited by Joseph H. Peterson … © 1999, 2006, at http://www.esotericarchives.com/raziel/raziel.htm.

58 Robert Mathiesen (in the article listed below on page 31) lists "Sloane 3826...*ff.* 58-83?" [Mathiesen's question mark] among the manuscript versions of the SWORN BOOK at the British Library, though he places it with those which "preserve the original Latin text." Portions of 3826 are in Latin (see above), but the bulk of the text is in English.

Gösta Hedegård refutes the identification with the SWORN BOOK (*Liber Iuratus Honorii*, pages 13-14, note 37), quoting Rachel Stockdale that 3826 *ff.* 58—62 contain "The rule of the booke of Consecration or the manner of working, with some orisons." Hedegård then refers to Waite (*Book of Black Magic*…, page 35), stating that the treatises of this part of 3826 "extract matter" from Honorius works; Hedegård allows that this "may possibly be right" (page 14, note 13).

The two paragraphs on *fol.* 68 begin, "Dixit Thebit Pencorat…" and "Thebit said…." The reference is to Thabit ben Korra, or Tabit ibn Korrah, or Qurra (c.836-c.901), member of the pagan sect, the Sabians (mainly of the city Harran, Thabit's birthplace). A prolific and eclectic writer, philosopher, and translator (he rendered the Greek philosophers—*e.g.*, Archimedes, Aristotle, Euclid—into Arabic or Syriac), Thabit was an authority on the occult, particularly on the subject of images. Indeed, he is cited in *Picatrix* and in the works of Albertus Magnus and Peter de Abano.

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4. *Liber Lunæ* (ff 84[r]-94[r])[59]
5. *Raphael*: The Invocation of Oberon Concerning Physick *&c* (ff 98[r]-99[r])
6. The Call of *Bilgal*, One of the 7 *etc.* (fol. 99[v])
7. An Experiment for a Fayry (fol. 100[r])[60]
8. *Beleemus De imaginibus* (ff 100[v]-101[r])

Sloane MS 3826 is in English, except for

(i) the opening lines of paragraphs in *Liber Salomonis* and *Incipit Canon*
(ii) the Orisons
(iii) the invocation, constriction, ligation, and license of *Raphael*
(iv) *Beleemus De imaginibus* (BELEMUS ON THE IMAGES [of the planets]).

Published notices of Sloane 3826 and *Sefer Raziel & Liber Lunæ*:

- Åkerman, Susanna. "Queen Christina's Latin *Sefer-ha-Raziel* Manuscript," in *Judaeo-Christian Intellectual Culture in the Seventeenth Century: A Celebration of the Library of Narcissus Marsh (1638-1713)*, [INTERNATIONAL ARCHIVES, 163] edited by Allison P. Coudert, Sarah Hutton, Richard H. Popkin, and Gordon M, Weiner (Dordrecht: Kluwer Academic Publishers, 1999), pp. 20 and 25, note 25.
- Cresswell, Julia. *The Watkins Dictionary of Angels* (London: Watkins Publishing, 2006). Cresswell used Sloane 3826[61] as her "base text" in compiling this grand list of "angels and angelic beings."
- Harrison, Peter. *The Fall of Man and the Foundations of Science* (Cambridge: Cambridge University Press, 2009), page 18.
- Karr, Don. "Selections from British Library Sloane MS 3826," at Academia.edu > https://www.academia.edu/39668552/Selections_from_British_Library_Sloane_MS_3826. Transcriptions of short texts not included in *Sepher Raziel* or *Liber Lunæ*, namely, fols. 98[r]-101[r].
- Karr, Don; and Nachshon, Calanit. *Liber Lunæ – Book of the Moon from Sloane MS 3826 / Sepher ha-Levanah* [SOURCEWORKS OF CEREMONIAL MAGIC, volume 7] (Singapore: Golden Hoard Press, 2011; second edition [paperback], 2017). Transcription and contemporary English version of *Sloane MS 3826 fols.* 84[r]-94[r], transcription of *Sloane MS 3826 fols.* 54[r]-83[v], *Sepher ha-Levanah* in Hebrew (prepared by A. W. Greenup, 1912) and annotated English translation.
- Karr, Don; and Skinner, Stephen. *Sepher Raziel also known as Liber Salomonis, a 1564 English Grimoire from Sloane MS 3826*. [SOURCEWORKS OF CEREMONIAL MAGIC, volume 6] (Singapore: Golden Hoard Press, 2010; second edition [paperback], 2018). Transcription and contemporary English version of *fols.* 2[r]-57[r].

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[59] See *Liber Lunæ*…, listed under "Printed notices…," page 29-30.

[60] See Donald Tyson, "An Experiment for a Fairy," appended to my transcription of "*Liber Lunæ* and other selections" at http://www.digital-brilliance.com/contributed/Karr/Solomon/LibLun.pdf, pages 35-43. Tyson offers an amended text of Sloane MS 3826 *fol.* 100[r] with practical commentary.

[61] Cresswell used my original e-transcript version in *Esoterica*, the on-line journal edited by Arthur Verslius (Michigan State University, 2003): *Liber Salomonis: Sepher Raziel* –
Part 1 at http://www.esoteric.msu.edu/VolumeV/Raziel1.html;
Part 2 at http://www.esoteric.msu.edu/VolumeV/Raziel2.html.

Liber Lunæ and other selections also appears, oddly formatted, at *Esoterica*:
http://www.esoteric.msu.edu/Liber/LiberLunae.html.

The 2003 transcription of the MS in its entirety was printed in a very limited comb-bound edition (six copies) as *Liber Salomonis, or Cephar Raziel, and Liber Lunæ and other selections from British Library Sloane MS 3826* (Ithaca: KoM, 2003).

Corrected and revised versions of these texts appear in print as *Sepher Raziel also known as Liber Salomonis*… and *Liber Lunæ*, as listed above, and on-line at Colin Low's HERMETIC KABBALAH *and* ACADEMIA.EDU:
http://www.digital-brilliance.com/contributed/Karr/Solomon/index.php
(1) Don Karr - Academia.edu

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- Klaassen, Frank F. RELIGION, SCIENCE, AND THE TRANSFORMATIONS OF MAGIC: MANUSCRIPTS OF MAGIC 1300-1600 (Ph.D. dissertation: Toronto: University of Toronto, 1999): page 133 (ref. *Liber sacer i.e.*, "Honorius material"), page 207 (as an example of a seventeenth-century collection combining ritual and scholastic image magic), page 259 (listed under "Seventeenth Century [MSS]").
- Láng, Benedek. *Unlocked Book: Manuscripts of Learned Magic in the Medieval Libraries of Central Europe* [MAGIC IN HISTORY SERIES] (University Park: The Pennsylvania State University Press, 2008), page 91, note 21.
- Maddison, Francis, and Turner, Anthony. "The Names and Faces of the Hours," in *Between Demonstration and Imagination: Essays in the History of Science and Philosophy Presented to John D. North*, edited by Lodi Nauta and Arjo Vanderjagt (Leiden: Brill, 1999), pages 143-4: *Tables 18* and *19*.
- Mathiesen, Robert. "A Thirteenth-Century Ritual to Attain the Beatific Vision from the *Sworn Book* of Honorius of Thebes," in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger (University Park: Pennsylvania State University Press, 1998): page 145 (Sloane 3826 *ff*. 58-83 is listed as a MS of the *Sworn Book of Honorius*).
- "M. Plessner, article on 'Balinus' in *Encyclopedia of Islam* (new edn. 1959) I, page 995." This entry appears on the British Library reference form which accompanies the microfilm version of MS Sloane 3826, from which my transcriptions have been done.
- Page, Sophie. "Uplifting Souls: The *Liber de essential spirituum* and the *Liber Razielis*," in *Invoking Angels: Theurgic Ideas and Practices, Thirteenth to Sixteenth Centuries*, edited by Claire Fanger (University Park: The Pennsylvania State University Press, 2012).
- Savedow, Steve. "Sepher Raziel Manuscripts" = an appendix to *Sepher Rezial Hemelach: The Book of the Angel Rezial* (York Beach: Samuel Weiser, Inc., 2000)[62]—also on-line at the *Alchemy Web Site*, "organised by Adam McLean," at http://www.alchemywebsite.com/raziel.html.
- Shah, Idries. *Oriental Magic* (New York: E. P. Dutton & Co., 1956; rpt. 1973): page 191, BIBLIOGRAPHY, Grimoire References, *Chaldea:* "The following 'Black Books' of the sorcerers have traces of Chaldean magical rituals or processes attributed to Chaldean origin: Sefer Raziel (The Book of Raziel). B.M. Sloane 3826."
- Shah, Idries. *The Secret Lore of Magic* (Secaucus: Citadel Press Inc., 1958): pages 288, 289, 290, and 310; ref. abbreviation (SR).
- Thorndike, Lynn. *History of Magic and Experimental Sciences*, volume II: THE FIRST THIRTEEN CENTURIES (New York: Columbia University Press 1923): page 281.
- Vink, Micha. *To Change What Is Written in the Stars: A Parallel Edition of a Vernacular Liber Lunae* (MA thesis: Radboud University, 2018).

  Vink compares the versions of *Liber Lunæ* found in Sloane MSS 3826 and 3846, unfortunately showing empty boxes in place of the magic squares and annulus images. Find at the Radbound University website: To Change What is Written in the Stars: A Parallel Edition of a Vernacular Liber Lunae (ru.nl)
- Waite, Arthur Edward. *Book of Black Magic and of Pacts* (London: Redway, 1898; rpt. New York: Samuel Weiser, Inc., 1972): pages 33-4 of the Weiser edition.
- Waite, Arthur Edward. *The Book of Ceremonial Magic* (London: Rider, 1911; rpt. New York: Bell Publishing Company, 1969): pages 20-21 and 22 of the Bell edition. *The Book of Ceremonial Magic* is a revised version of *Book of Black Magic and of Pacts*.

[62] Savedow's *Sepher Rezial Hemelach* offers a text from the Jewish folk magic tradition—an entirely different stream from Sloane MSS 3826 and 3846. See WORKS OF RELATED INTEREST below: *Sepher Raziel*, page 44.

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WORKS OF RELATED INTEREST

Abano, Peter of [Pietro d'Abano]. *Heptameron,* or *Magical Elements*

Heptameron, attributed to Peter of Abano, is a well-circulated and oft-copied guide for summoning the angelic powers according to hour and day. Bits of the *Heptameron* can be found in many other books of magic, including the *Key of Solomon* in its various iterations, *Lemegeton*, the *Grimoires* of *Armadel* and *Honorius*. Versions of *Heptameron*, especially the translation of Robert Turner, abound in print:

- *Heptameron* is in various editions of *The Fourth Book of Occult Philosophy*, also called *Of Occult Philosophy, Book Four*, which contains six magical texts, including two attributed to Henry Cornelius Agrippa and the *Heptameron*. See below under "Agrippa, [Henry] Cornelius."
- Barrett, Francis. *The Magus. A Complete System of Occult Philosophy* (London: 1801; rpt. New Hyde Park: University Books, 1967; rpt. York Beach: Samuel Weiser Inc., 2000): BOOK II, PART III. Barrett does not identify the material as belonging to the *Heptameron*.
- Lisiewski, Joseph C. *Ceremonial Magic & the Power of Evocation* (Tempe: The Original Falcon Press, 2004); see especially CHAPTERS FOUR & FIVE. "*Ceremonial Magic* lays bare the operation of the *Heptameron*. *It is all here, as in no other Grimoire*" (—back cover).
- Peterson, Joseph H. (ed.) *Elucidation of Necromancy – Lucidarium artis Nigromanticę*, attributed to Peter of Abano, including a new translation of his *Heptameron* or *Elements of Magic* (Lake Worth: Ibis Press, 2021); presents three *Heptameron*-related texts and the *Heptameron* itself, Latin facing English.
- various inexpensive paperback editions:
  - *Heptameron, or Magical Elements of Peter de Abano, philosopher* (Theophania Publishing, 2010).
  - *The Heptameron of Peter de Abano* (Kessinger Publishing, 2010).
  - *Heptameron: or Magical Elements*, edited by Tarl Warwick (CreateSpace, 2015).
  - *Summoning Spirits: The Heptameron of Peter de Abano*, edited by Michelle Belanger & Catherine Mason (CreateSpace, 2016).

Abraham the Jew on Magic Talismans to be engraven on Seals of Rings made of various metals under the influence of the Fixed Stars and the Twenty-eight Mansions of the Moon, from a manuscript by Frederick Hockley, edited and introduced by Silens Manus (York Beach: Teitan Press, 2011).

"There is no doubt that the text is to a large degree a compilation made from earlier sources, notably Cornelius Agrippa's *Three Books of Occult Philosophy*"—INTRODUCTION, page ix.

Abraham von Worms, AKA Abraham of Wurzburg, Abraham the Jew. *The Book of Sacred Magic of Abramelin* [*Abra-Melin*] or *Abramelin the Mage:*

- Translated and edited by S. L. MacGregor Mathers (London: Watkins, 1898; 2nd edition 1900; rpt. New York: Causeway Books, 1974; New York: Dover Publications, Inc., 1975).
- A SHORTER VERSION IN SEVEN CHAPTERS, translated by S. L. MacGregor Mathers, edited by Adrian Axworthy [KABBALISTIC GRIMOIRE SERIES VI] (Edmunds: Holmes Publishing Group, 2001; 2nd revised edition, Sequim: Holmes Publishing Group, 2008).[63]
- A NEW TRANSLATION, compiled and edited by Georg Dehn, translated by Steven Guth (Lake Worth: Ibis Press, 2006 & 2011; revised and expanded edition, 2015).

Also find Aaron Leitch, *The Spirit-Magick of Abramelin: An overview of the system of Goetia presented in the Book of the Sacred Magic* ([n.p.]: independently published 2017/2019).

In a lecture from 1975, Gershom Scholem says of the Abramelin text,

> [It] is not a Jewish book. No Jew would call his son "Lamech," you can believe me. "Lamech" in Jewish parlance is a *goylim*, is a fool. […] It is obviously a non-Jewish text written in the beginning of the sixteenth century by somebody who knew about the *kabbalah* from the writings of Pico della Mirandola, which can be proved, in my opinion.
>
> There was a time that I thought it might be a Jewish text. If it would be a Jewish text, it's very interesting. [*laughter from the audience*] I no longer believe it to be a Jewish text. You know, philology works against your own inclinations. […]

[63] For a complete list of the seventeen items in J.D. Holmes' Kabbalistic-Grimoire series, go to Results for: Kabbalistic-Grimoire (jdholmes.com)

It was certainly written by a man who knew Hebrew quite well—better than other Christians of this age, I would say. I have studied the book quite often and it concerns the conjuration of your own personal angel—exactly what Eleazar [in the *Zohar*, son of Rabbi Shimon bar Yohai] says cannot be done, he does it, as a Jew, but I don't believe it. I think he took it from some Neoplatonic [source]. He took it, not from Jewish sources but from other ones, although it has a long autobiographical introduction about the feats he has done, the tremendous feats he has done in his magical career among the gentiles.

The book is a very curious one anyway.[64]

Agrippa, [Henry] Cornelius, and pseudo-Agrippa.

Of Occult Philosophy, Book Four, edited and translated by Robert Turner. Originally published, Antwerp: 1531; Turner's translation, 1655 (Gillette: Heptangle Books, 1985).

The pseudo-Agrippan *Fourth Book* and the *Heptameron* or *Magical Elements* of Peter de Abano.

The Fourth Book of Occult Philosophy, edited, with commentary, by Stephen Skinner (London: Askin Publishers, 1978; rpt Berwick [ME]: Ibis Press, 2005).

This translation (London: 1655) includes *all* of the items in Robert Turner's collection rather than just *The Fourth Book* and *Heptameron*.

- OF OCCULT PHILOSOPHY, OR OF MAGICAL CEREMONIES: THE FOURTH BOOK—Agrippa
- HEPTAMERON, OR MAGICAL ELEMENTS—Peter de Abano (see above, page 32)
- ISOGOGE: AN INTRODUCTORY DISCOURSE ON THE NATURE OF SUCH SPIRITS—Georg Pictorius Villinganus
- ARBATEL OF MAGICK: OF THE MAGICK OF THE ANCIENTS
- OF GEOMANCY—Agrippa
- OF ASTRONOMICAL GEOMANCY—Gerard Cremonensis

The Fourth Book of Occult Philosophy: The Companion to the Three Books of Occult Philosophy, edited and annotated by Donald Tyson (Woodbury: Llewellyn Publications, 2009).

Again, Robert Turner's translation of the six-book collection, following Stephen Skinner's edition (listed immediately above). Tyson's edition includes an "analysis" of each book containing both historical and practical support material.

Three Books of Occult Philosophy, Translated from the Original Latin Edition of 1533 by Eric Purdue, three volumes (Rochester [VT]: Inner Traditions, 2021).

Three Books of Occult Philosophy, edited and annotated by Donald Tyson (original English translation 1651; 1st Tyson edition, paperback: St. Paul: Llewellyn Publications, 1993; 2nd hardcover edition: 2018).

Tyson's edition reproduces the seventeenth-century English translation of "J. F." (London: Printed by R. W. for Gregory Moule, 1651). The extensive support material which Tyson provides makes this edition a valuable reference source.

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64 "Conception of *Tselem*, the Astral Body, in Jewish Mysticism," A PANARION CONFERENCE, Los Angeles, 1975 (Los Angeles: C.G. Jung Institute of Los Angeles, 2012)—2 audio CDs.

Note as well Scholem's statements in *Kabbalah* (Jerusalem: Keter Publishing House Ltd., 1974), page 186:

> By the same token, *The Book of Sacred Magic of Abra-Melin* (London, 1898), which purported to be an English translation of a Hebrew work written in the 15th century by a certain "Abraham the Jew of Worms" and was widely regarded in modern European occultist circles as being a classical text of practical Kabbalah, was not in fact written by a Jew, although its anonymous author has an uncommon command of Hebrew. The book was originally written in German and the Hebrew manuscript of it found in Oxford (Neubauer 2051) is simply a bad translation. Indeed, the book circulated in various editions in several languages. It shows the partial influence of Jewish ideas but does not have any strict parallel in kabbalistic literature.

However, see Justin Sledge, "Does the Abramelin Ritual Originate in the Sar Torah Praxis & the Hasidei Ashkenaz?" (2023), at ESOTERICA/YouTube: Does the Abramelin Ritual originate in the Sar Torah praxis & the Hasidei Ashkenaz? (youtube.com).

Åkerman, Susanna. "Queen Christina's Latin *Sefer-ha-Raziel* Manuscript," in *Judeo-Christian Intellectual Culture in the Seventeenth Century: A Celebration of the Library of Narcissus Marsh (1638-1713)*, [INTERNATIONAL ARCHIVES, 163] edited by Allison P. Coudert, Sarah Hutton, Richard H. Popkin, and Gordon M. Weiner (Dordrecht: Kluwer Academic Publishers, 1999).

"The Latin copies of *Sefer-ha-Raziel* in particular shows (*sic*) a continuation of interest in Hebrew angelology among Christian readers well after the great blooming of such concerns among Rosicrucian authors in 1614-1620" (page 13). "The angelic doctrine of *liber Raziel* is taken up by a group of texts called *Claves Salomonis,* magical texts that in conjunction with al-Magriti's book of Arabic magic, *Picatrix*, influenced Cornelius Agrippa" (page 18).

(anon.) ***The Black Pullet***: *Science of Magical Talisman*, translated from the French: *La Poule Noire* (New York: Samuel Weiser, Inc., 1972 *&* 1976; rpt. edited by Darcy Kuntz [KABBALISTIC GRIMOIRE SERIES II] Edmonds: Holmes Publishing Group, 1998—and numerous recent paperback editions).

On *The Black Pullet*, see Waite, *Ceremonial Magic*, pages 113-132. For a more recent practical take, see Jason Augustus Newcomb, *A Modern User's Guide to THE BLACK PULLET* (Sarasota: The New Hermetics Press, 2019).

(anon.) *The History of Dr. John Faustus, Showing How He Sold Himself to the Devil, to Have Twenty-Four Years to Do Whatsoever He Pleased*, edited by Darcy Kuntz [KABBALISTIC GRIMOIRE SERIES VII] (Edmonds: Holmes Publishing Group, 2001; 2nd revised edition, Sequim: Holmes Publishing Group, 2008).

Bailey, Michael D. *Battling Demons: Witchcraft, Heresy, and Reform in the Late Middle Ages* [MAGIC IN HISTORY SERIES] (University Park: Pennsylvania State University Press, 2003).

Barrett, **Francis**. ***The Magus. A Complete System of Occult Philosophy*** (London: 1801; rpt. New Hyde Park: University Books, 1967; rpt. York Beach: Samuel Weiser Inc., 2000).

Most of the contents were copied, unacknowledged, from Agrippa, *Heptameron*, and other sources.

See the defense of Barrett in Alison L. Butler, THE REVIVAL OF THE OCCULT PHILOSOPHY: CABALISTIC MAGIC AND THE HERMETIC ORDER OF THE GOLDEN DAWN (M.A. thesis, St. John's: Memorial University of Newfoundland, 2000): CHAPTER TWO: "Beyond Attribution: The Importance of Barrett's *Magus*."

Best, Michael; and Brightman, Frank H. (eds) *The Book of Secrets of Albertus Magnus. Of the Virtues of Herbs, Stones, and Certain Beasts, Also of the Marvels of the World* (13th century) (Oxford: Oxford University Press, 1973; rpt. York Beach: Samuel Weiser Inc., 1999).

The Oxford/Weiser edition is far preferable to the reprint from Kessinger (Kila, Montana) entitled *Egyptian Secrets or White and Black Art for Man and Beast* of Albertus Magnus (copied from the Egyptian Publishing Co. [Chicago] edition).

Betz, Hans Dieter (ed). *The Greek Magical Papyri in Translation, Including the Demotic Spells*, Volume One: Texts (2nd edition, Chicago: University of Chicago Press, 1992).

Also see *The Concept of the Divine in the Greek Magical Papyri* by Eleni Pachoumi (Tübingen: Mohr Siebeck, 2015).

Black, Laurelei; Black, Natalie; and Birkel, John. *The Witches' Key to the Legion: A Guide to Solomonic Sorcery* ([US]: Asteria Books, 2013).

The "Solomonic Sorcery" addressed here is *Goetia*.

"I have two main reasons for targeting this book to Witches and not, say, Ceremonial Magicians. The first is that every other book available on the Goetia is aimed at Ceremonial Magicians. … I especially recommend Lon Milo DuQuette's *Illustrated Goetia*. Our biggest complaint with these books is that they continue to advocate spirit torture. … "My second reason for marketing this 'new key' to Witches specifically is that Natalie and I both firmly believe that it has been the role of the Witch to summon and stir spirits as allies in magic since Witches first started practicing the Craft." (from § "Why Create a Key for Witches?")

The book recommended as "Lon Milo DuQuette's *Illustrated Goetia*" is *Aleister Crowley's Illustrated Goetia*, by Lon Milo DuQuette and Christopher Hyatt, illustrated by David P. Wilson (Tempe: New Falcon Publications, 1992); see the reference above, page 17.

Black, S. Jason; and Hyatt, Christopher S. *Pacts with the Devil. A Chronicle of Sex, Blasphemy & Liberation* (Tempe: New Falcon Publications, 1993 and 1997).

Pacts includes versions of *Grimoirum Verum, Grand Grimoire* and *Honorius*, edited and adapted to render them "doable." May I suggest "doabolic"?

Bodin, Jean. *On the Demon-Mania of Witches*, translated by Randy Scott with an Introduction by Jonathan L. Pearl (Toronto: Centre for Reformation and Renaissance Studies, 1995).

A translation of Bodin's *De la démonomanie des sorciers* (1580), "a lengthy and complex discussion of many aspects of magic and witchcraft" (—page 22).

Budge, E. A. Wallis. *Amulets and Talismans* (originally published Oxford/Cambridge: 1930, as *AMULETS AND SUPERSTITIONS*; rpt. New Hyde Park: University Books, 1961, *and* New York: Collier Books, 1970).

See especially chapter XXIII: "The Kabbalistic Names and Signs, and Magical Figures, and Squares of the Seven Astrological Stars or Planets."

Burnett, Charles. *Magic and Divination in the Middle Ages: Texts and Techniques in the Islamic and Christian Worlds* [COLLECTED STUDIES SERIES: CS557] (Aldershot: Variorum/Ashgate Publishing, Brookfield, 1996).

Cauzons, Th. de. *Magic and Sorcery in France, I* (Palm Springs: I.G.O.S., 1994)—French original: *La Magie et la Sorcerie en France*, vol. 1 [of 4] (Paris: Dorbon-aine, 1910-12).

Christian, Paul. *The History and Practice of Magic*, translated from the French by James Kirkup and Julian Shaw; edited and revised by Ross Nichols (New York: Citadel Press, Inc., 1963)—French original: 1870.

A Wicked Pack of Cards (see below under "Decker") treats this 18th-century occultist in CHAPTER 9, "From Ghost Writer to Magus: Paul Christian."

Conway, David. *The Complete Magic Primer*, forward by Colin Wilson (London: Aquarian/Thorsons, 1988).

Copenhaver, Brian (trans.) *The Book of Magic from Antiquity to the Enlightenment* (USA | UK, etc.: Penguin Books, 2015).

The Book of Magic is a 643-page compendium, from Deuteronomy to Dee, Moses to Milton, Ptolemy to Paracelsus. "A strange blend of mumbo-jumbo, fear, fraud and deeply serious study, magic was at the heart of the European Renaissance, fascinating many of its greatest leaders." (quote on the endpaper)

_____. *Magic in Western Culture: From Antiquity to the Enlightenment* (New York: Cambridge University Press, 2015).

The core sections of the book concentrate on Marsilio Ficino and the Hermetica before surveying the "pre-modern story of magic."

Cresswell, Julia. *The Watkins Dictionary of Angels: Over 2,000 Entries on Angels & Angelic Beings* (London: Watkins Publishing, 2006).

As her "base text," Cresswell used my transcription of British Library Sloane 3826, *Liber Salomonis: Sepher Raziel*, online at *Esoterica*, Volume V, edited by Arthur Versluis (East Lansing: Michigan State University, 2003) > "Archives" >

(1) http://www.esoteric.msu.edu/VolumeV/Raziel1.html
(2) http://www.esoteric.msu.edu/VolumeV/Raziel2.html

An improved presentation of these texts is the substance of *Sepher Raziel also known as Liber Salomonis, a 1564 English Grimoire from Sloane MS 3826*, by Don Karr and Stephen Skinner [SOURCEWORKS OF CEREMONIAL MAGIC, volume 6] (Singapore: Golden Hoard Press, 2010; 2nd edition [paperback], 2018). See also http://www.digital-brilliance.com/contributed/Karr/Solomon/index.php and Don Karr - Academia.edu.

Davidson, Gustav. *A Dictionary of Angels, Including the Fallen Angels* (New York: The Free Press [A Division of the Macmillan Company], 1967).

Davies, Owen. *Art of the Grimoire: An Illustrated History of Magic Books and Spells* (New Haven: Yale University Press, 2023).

_____. ***Grimoires: A History of Magic Books*** (Oxford: Oxford University Press, 2009).

Davies' broad summary of magic books through history in the first few chapters may be useful, but it is awfully rapid. *Grimoires* gets most interesting—and original—in its chapters on more recent times: "Grimoires USA," "Pulp Magic," and "Lovecraft, Satan, and Shadows."

Decker, Ronald; Depaulis, Thierry; and Dummett, Michael. *A Wicked Pack of Cards: The Origins of the Occult Tarot* (New York: St. Martin's Press, 1996).

Wicked Pack is a well-written and well-researched treatment of how Tarot came to be positioned at the core of the Western occult tradition, focusing on its assumption by the French occultists J.-B. Alliette (= Etteilla), Eliphas Levi, Gerard Encausse (= Papus), and, important in the present context, Paul Christian.

Dee, John.

See my references to Dee in *Study of Christian Cabala in English*, Part 1, pages 59-63, at

- http://www.digital-brilliance.com/contributed/Karr/Biblios/ccinea.pdf
- https://www.academia.edu/4881090/The_Study_of_Christian_Cabala_in_English

de Givry, Emile Grillot. *Picture Museum of Sorcery, Magic, and Alchemy*, translated from the French by J. Courtney Locke (French original, Paris: 1929: *LE MUSEE DES SORCIERS, MAGES ET ALCHEMISTES*; New Hyde Park: University Books, 1963).

Picture Museum… has been described as a "coffee-table book" of the Medieval and Renaissance occult, which gives the false impression that it is a trivial work. It just happens to contain a lot of illustrations.

Dictionary of Deities and Demons in the Bible (**DDD**), editors: Karel van der Toorn, Bob Becking, and Pieter W. van der Horst (Leiden: E. J. Brill, 1995; second edition, extensively revised, 1999).

Dictionary of Gnosis & Western Esotericism, two volumes, edited by Wouter Hanegraaff in collaboration with Antoine Faivre, Roelof van den Broek, and Jean-Pierre Brach (Leiden/Boston: Brill, 2005).

This superb collaboration contains entries on AGRIPPA, ALBERTUS MAGNUS, ALCHEMY, AMULETS, ASTROLOGY, FRANCIS BARRETT, JOHN DEE, INTERMEDIARY BEINGS, MAGIC, MAGICAL INSTRUMENTS, MICHAEL SCOT, PETER OF ABANO, SATANISM, and many more.

Ennemoser, Joseph. *The History of Magic*, 2 vols. translated from the German by William Howitt, "To which is added an appendix… selected by Mary Howitt" (London: Henry G. Bohn, 1854; rpt. New Hyde Park: University Books, 1970).

Fanger, Claire. "Necromancy, Theurgy, and Intermediary Beings," in *Oxford Bibliographies [in Medieval Studies]*, edited by Paul Szarmach (New York: Oxford University Press, 2013).

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_____. "Virgin Territory: Purity and Divine Knowledge in Late Medieval Catoptromantic Texts," in *Aries*, NEW SERIES, vol. 5, no. 2 (Leiden: Koninklijke Brill, 2005).

Flint, Valerie I. J. ***The Rise of Magic in Early Medieval Europe*** (Princeton: Princeton University Press, 1991).

Frazer, Sir James G. *The Golden Bough: A Study in Magic and Religion* (one-volume abridged edition, New York: Macmillan, 1922; rpt. 1942, 1951, and subsequently).

_____. *The New Golden Bough. A New Abridgement*, revised in the light of recent scholarship by Theodor H. Gaster (New York: Mentor Books, 1959; rpt. 1964).

Gardner, F. L.; Hockley, Frederick; and Redgrove, H. S. *Hebrew Talismanic Magic*, edited by Darcy Kuntz [KABBALISTIC GRIMOIRE SERIES V] (Edmunds: Holmes Publishing Group, 2001).

Gollancz, Hermann (trans.) *The Book of Protection: Syrian Magic and Charms*, Being Codex A of a Syrian Magical Manuscript (London: Henry Frowde, 1912; Edmonds – Sequim: Holmes Publishing Group, 2001).

Goodrick-Clarke, Nicholas. *The Western Esoteric Traditions: A Historical Introduction* (Oxford: Oxford University Press, 2008).

See in particular, CHAPTER 2, "Italian Renaissance Magic and Cabala," CHAPTER 3, "Planetary and Angel Magic in the Renaissance," and CHAPTER 10, "Ritual Magic from 1850 to the Present."

Greene, Thomas M. "Language, Signs and Magic," in ***Envisioning Magic****: A Princeton Seminar & Symposium*, edited by Peter Schäfer and Hans G. Kippenberg (Leiden – New York – Köln: Brill, 1997).

Greene opens his discussion comparing the attitudes of sixteenth-century "country gentleman Reginald Scot" and his contemporary "English theologian William Perkins" toward witchcraft, concluding that "the perception of these two authors was generally correct, that witchcraft—and more broadly magic—does indeed threaten a conventionalist disjunctive linguistics. Both Scot and Perkins understood that a belief in magic required an alternate linguistic theory which would give substance and energy to the word…" (—page 256).

Griffith, F. Ll.; and Thompson, Herbert. *The Leyden Papyrus: An Egyptian Magical Book* (originally published 1904 as *THE DEMOTIC MAGICAL PAPYRUS OF LONDON AND LEYDEN*; rpt. New York: Dover Publications, 1974).

Guazzo, Francesco Maria. *Compendium Maleficarum*. Milan: 1608. Translated by E. A. Ashwin and edited by Montague Summers (London: John Rodker, 1929; rpt. New York: Dover Publications, Inc., 1988).

"Collected in 3 Books from many Sources … showing the iniquitous and execrable operations of witches against the human race, and the divine remedies by which they may be frustrated" (—1929 title page).

Harms, Daniel. "Grimoires in the Conjure Tradition," in *Journal for the Academic Study of Magic*, Issue 5, edited by Susan Johnson Graf and Amy Hale (Oxford: Mandrake of Oxford, 2009).

Harms, Daniel; Clark, James R.; and Peterson, Joseph H. ***The Book of Oberon: A Sourcebook of Elizabethan Magic*** (Woodbury: Llewellyn Publications, 2015; 3rd printing, 2019).

Folger Shakespeare Library (Washington, DC), MS V.b26, a 16th-century illustrated miscellany of practical magic for summoning demons and fairies, including excerpts from Agrippa, Petrus de Abano, *Heptameron*, *Sepher Raziel*, and the *Key of Solomon*, along with "one of the oldest known copies" of *The Enchiridion*.

Henson, Mitch and Gail. "Magical Notebooks: A Survey of the Grimoires in the Golden Dawn," in *The Golden Dawn Journal*, Book III: THE ART OF HERMES. [LLEWELLYN'S GOLDEN DAWN SERIES] (St. Paul: Llewellyn Publications, 1995).

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Hockley, Frederick.

For a listing and descriptions of many of the following works of **Frederick Hockley** and other studies on Western Esotericism, see The Teitan Press website: The Teitan Press. Scholarly Books on Aleister Crowley and Western Occult Traditions.[65]

A Complete Book of Magic Science … transcribed from an Ancient Manuscript Grimoire by Frederick Hockley (Dietrich Bergman, ed.) (York Beach: Teitan Press, 2008).

Bergman describes *A Complete Book of Magic Science* as "a lengthier version of the text that had been published as 'The Secret Grimoire of Turiel.'" See below under "Malchus."

A Complete Book of Magic Science is included in Joseph Peterson's *Clavis or Key of the Magic of Solomon* (Lake Worth: Ibis Press, 2009).

Find Stephen Murtaugh's "Authentication of 'The Secret Grimoire of Turiel' in comparison with Frederick Hockley's 'A Complete Book of Magic Science" (19 July, 2013), accessed at Authentication of The Secret Grimoire of Turiel (updated) | Stephen Murtaugh - Academia.edu

- *Clavis Arcana Magica … compiled by Frederick Hockley* (Alan Thorogood, ed.) (York Beach: Teitan Press, 2012).
- *Dr. Rudd's Nine Hierarchies … transcribed by Frederick Hockley* (Alan Thorogood, ed.) (York Beach: Teitan Press, 2013).
- Includes English translations of John Dee's "angelic keys" and invocations of the angels concerned with the Table of the Earth.
- *Invocating by Magic Crystals and Mirrors* (R. A. Gilbert, ed.) (York Beach: Teitan Press, 2010).
- *Occult Spells: A Nineteenth Century Grimoire … compiled by Frederick Hockley* (Silens Manus, ed.) (York Beach: Teitan Press, 2009).
- *The Rosicrucian Seer: Magical Writings of Frederick Hockley* (John Hamill, ed.) (Wellingborough: Aquarian Press, 1986; revised edition with a chapter on Hockley's Manuscripts and a Note on Hockley as an Astrologer by R. A. Gilbert (York Beach: Teitan Press, 2009).

For other Hockley manuscripts/transcriptions:

- see above, pages 4-5, note 8.
- see above, in the midst of § 1. a. on page 15 listing editions of *The Clavis or Key to the Magic of Solomon*.
- see above, through § 1. b., "*Lemegeton*, or LESSER KEY OF SOLOMON," pages 18 and 20, on his transcriptions of *A Book of the Office of the Spirits*, *Pauline Art*, and *Ars Notoria*.
- see above, page 33, for the listing of the Hockley MS of *Abraham the Jew on Magic Talismans*…, edited and introduced by Silens Manus (York Beach: Teitan Press, 2011).

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[65] Checklist of Hockley titles from Teitan Press to 2018 (reverse chronology):

- *Metaphysical Spiritual Philosophy. Discourses Through the Magic Mirror with Eltesmo and Emma Louisa Leigh*, by Frederick Hockley, edited & introduced by Alan Thorogood (2018).
- *The Pauline Art of Solomon*, transcribed by Frederick Hockley, edited & introduced by Alan Thorogood (2016).
- *Ars Notoria: The Notary Art of Solomon*, translated by Robert Turner, transcribed and with additions by Frederick Hockley, edited & introduced by Alan Thorogood with an essay by Robin Cousins (2015).
- *Dr. Rudd's Nine Hierarchies of Angels*, by Frederick Hockley, John Dee, *et al*, with an introduction by Alan Thorogood (2013).
- *Clavis Arcana Magica*, by Frederick Hockley with an Introduction by Alan Thorogood (2012).
- *A Book of the Offices of Spirits: The Occult Virtue of Plants & Some Rare Magical Charms & Spells Transcribed ... from a Sixteenth Century Manuscript on Magic and Necromancy*, from a manuscript by John Porter transcribed by Frederick Hockley, introduction by Colin D. Campbell (2011).
- *Abraham the Jew on Magic Talismans, To be engraven on the Seals of Rings made of various metals, under the influence of the Fixed Stars and the Twenty-eight Mansions of the Moon*, from a manuscript by Frederick Hockley, with an introduction by Silens Manus.
- *Invocating by Magic Crystals and Mirrors*, by Frederick Hockley, with an introduction by R. A. Gilbert (2010).
- *The Rosicrucian Seer: Magical Writings of Frederick Hockley*, edited and with a biographical introduction by John Hamill, with a chapter on Hockley's manuscripts, and a note on Hockley as an astrologer by R. A. Gilbert.
- *Occult Spells: A Nineteenth Century Grimoire*, by Frederick Hockley, with an introduction by Silens Manus (2009).
- *A Complete Book of Magic Sciences*, by Frederick Hockley, with an introduction by Dietrich Bergman (2008).

Idel, Moshe. "Hermeticism and Judaism," in *Hermeticism and the Renaissance: Intellectual History and the Occult in the Early Modern Europe*, edited by Ingrid Merkel and Allen G. Debus (Washington: Folger Books, 1988).

_____. "The Magical and Neoplatonic Interpretations of the Kabbalah in the Renaissance," in *Jewish Thought in the Sixteenth Century*, edited by Bernard Dov Cooperman (Cambridge/London: Harvard University Press, 1983).

Izmirlieva, Valentina. *All the Names of the Lord: Lists, Mysticism, and Magic* (Chicago – London: University of Chicago Press, 2008).

> In the first section of her book, Izmirlieva analyzes *The Divine Names* of (pseudo-)Dionysius the Areopagite (1st century); in the second section, she studies the (Slavonic) amulet known as *The 72 Names of the Lord* (13th century). Izmirlieva "demonstrate[s], over a large body of textual traces, that *The 72 Names of the Lord* has its roots in the Gnostic Kabbalah and originates from a Kabbalo-Christian exchange that most probably took place in Provence in the twelfth century" (—page 12).

Janowitz, Naomi. *Magic in the Roman World: Pagans, Jews and Christians* [RELIGION IN THE FIRST CHRISTIAN CENTURIES] (London/New York: Routledge, 2001).

Jordan, David R.; and Kotansky, Roy D. "A Solomonic Exorcism," in *Kölner Papyri (P. Köln)*, Band 8 [ABHANDLUNGEN DER NORDRHEIN-WESTFAELISCHEN AKADEMIE DER WISSENSCHAFTEN. SONDERREIHE, PAPYROLOGICA COLONIENSIA, vol. VII, no. 8] (Opladen: Westdeutscher Verlag, 1997), § IV: 338, pp. 53-69

Kahane, Henry; Kahane, Renee; and Pietrangeli, Angelina. "*Picatrix* and the Talismans," in *Romance Philology* 19:4 (Berkeley: University of California, 1966), pages 574-593.

Kieckhefer, Richard. *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century* [MAGIC IN HISTORY SERIES] (University Park: Pennsylvania State University Press, 1998).

_____. ***Magic in the Middle Ages*** [CAMBRIDGE MEDIEVAL TEXTBOOKS] (Cambridge: Cambridge University Press, 1989; rpt. 1995; revised and expanded 3rd edition, 2022).

Kiesel, William. *Magic Circles in the Grimoire Tradition* [THREE HANDS PRESS OCCULT MONOGRAPH 3] (Richmond Vista: Three Hands Press, 2012).

King, Francis. *The Rites of Modern Occult Magic* [= *RITUAL MAGIC IN ENGLAND*] (New York: The Macmillan Company, 1970): Appendix B. "Mathers' Versions of the Grimoires."

King, Francis, and Sutherland, Isabel. *The Rebirth of Magic* (London: Corgi Books, 1982): Chapter 3. "Grimoires and Sorcerers"

Klaassen, Frank. "**English Manuscripts of Magic, 1300-1500: A Preliminary Survey**," in *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*, edited by Claire Fanger (University Park: The Pennsylvania State University Press, 1998).

_____. "Medieval Ritual Magic in the Renaissance," in *Aries*, NEW SERIES, vol. 3, no. 2 (Leiden: Koninklijke Brill, 2003).

_____. "Subjective Experience and the Practice of Medieval Ritual Magic," in *Magic, Ritual, and Witchcraft*, Volume 7, Number 1 (Philadelphia: University of Pennsylvania Press, Summer 2012), pages 19-51.

_____. ***The Transformations of Magic: Illicit Learned Magic in the Later Middle Ages and Renaissance*** [MAGIC IN HISTORY SERIES] (University Park: Pennsylvania State University Press, 2012).

Kramer, Heinrich; and Sprenger James. *The Malleus Maleficarum* (Rome: 1484. Translated by Montague Summers, London: John Rodker, 1928; rpt. New York: Dover Publications, Inc., 1971).

Láng, Benedek. ***Unlocked Books: Manuscripts of Learned Magic in the Medieval Libraries of Central Europe*** [MAGIC IN HISTORY SERIES] (University Park: The Pennsylvania State University Press, 2008).

Not the libraries of Spain, Italy, or Greece, but rather of Poland, Hungary, and Bohemia.

Liber trium animarum – The Book of Three Souls, with text, translation, and commentary be Joseph Peterson [ORIGINAL SOURCEBOOK OF MEDIEVAL MAGIC] (Kasson: Twilit Grotto, 2022).

A book of "fifty-one prayers containing sacred names of God and angels" which dates back to the mid-14th century, if not earlier. The *Book* bears comparison with THE SWORN BOOK OF HONORIUS, *Summa Sacre Magice*, and *Ars Notoria*.

Lisiewsky, Joseph C. *Howlings from the Pit: A Practical Handbook of Medieval Magic, Goetia & Theurgy*, introduction and commentary by Mark Stavish, afterword by David Rankine (Tempe: The Original Falcon Press, 2011).

Luck, Georg. *Arcana Mundi. Magic and the Occult in the Greek and Roman Worlds, A Collection of Texts* (Baltimore: Johns Hopkins University Press, 1985; SECOND EDITION 2006).

Malinowski, Bronislaw. *MAGIC, SCIENCE AND RELIGION and Other Essays* (Garden City: Doubleday [Anchor Books A23], 1948; rpt. 1954).

Malchus, Marius. *The Secret Grimoire of Turiel, Being a System of Magic of the Sixteenth Century* (London: Aquarian Press, 1960; rpt. edition edited by Darcy Kuntz [KABBALISTIC GRIMOIRE SERIES I] Edmunds: Sure Fire Press, 1994).

See the note on Hockley's MS of *Complete Book of Magic Science*, listed above, page 38.

For another take on *The Secret Grimoire of Turiel*, see *The Sworn and Secret Grimoire* by the Master Arbatel, translated for our age by Count Abaka (*i.e.*, Jake Stratton-Kent) – NIGHT SCHOOL, VOLUME I (West Yorkshire: Hadean Press, 2020). In his introduction (page 9), Stratton-Kent notes,

> [T]his is not a 'critical edition' of *Turiel* or anything of the kind, nor is it an academic work. It is closer to a reforging of Hockley's well-conceived but problematic 'forgery', riffing on *Turiel* but drawing in other compatible material to fulfil potential neither version [Malchus' or Hockley's] really does.

Magic in the Biblical World: From the Rod of Aaron to the Ring of Solomon, edited by Todd Klutz JOURNAL FOR THE STUDY OF THE NEW TESTAMENT SUPPLEMENT SERIES, 245] (London – New York: T&T Clark, 2003).

Of particular interest: Philip S. Alexander, "*Sefer ha-Razim* and the Problem of Black Magic in Early Judaism" (pages 170-190), and Todd E. Klutz, "The Archer and the Cross: Chorographic Astrology and Literary Design in the *Testament of Solomon*" (pages 219-244).

Magnus Liber Sigillorum – ספר חותמות רבה (*abridged*): *A treatise concerning alphabets, amulets and magic written in Divine and Angelis seals*, translated from the original Hebrew manuscript of the author, Rabbi Yosef M. Cohen ([n.p.: CreateSpace Independent Publishing Platform, 2018).

Man, Myth & Magic: An Illustrated Encyclopedia of the Supernatural, edited by Richard Cavendish (New York: Marshall Cavendish Corporation, 1970).

Though this over-sized set of twenty-four books looks like something one might have bought a volume per week at the supermarket in the 'sixties or 'seventies, one has to be impressed with the names which appear on the list of contributors and the editorial advisory board: Mircea Eliade, R. J. Zwi Werblowsky, R. C. Zaehner, to name a few.

Topics include ABERDEEN WITCHES, ABRACADABRA, [H.C.] AGRIPPA, ALPHABET, FRANCIS BARRETT, BLACK MAGIC AND WITCHCRAFT, BLACK MASS, MAGIC AND MYSTICISM, CORRESPONDENCES, JOHN DEE, DIVINATION, EUROPEAN WITCH PERSECUTIONS, EXORCISM, FAUST, FINDING OF WITCHES, FRENCH WITCHCRAFT, GERMAN WITCHCRAFT, GRIMOIRE, ITALIAN WITCHCRAFT, LOVE MAGIC, MAGIC, MAGIC PAPYRI, MAGIC SQUARES, MODERN WITCHCRAFT, NORTH BERWICK WITCHES, OLD AGE AND WITCHCRAFT, PENTAGRAM, PICATRIX, RITUAL, RITUAL MAGIC, ROOTS OF RITUAL MAGIC, SACRED MAGIC OF ABRA-MELIN, SALEM WITCHES, SATANISM, SOMERSET WITCHES, THEURGY, THOMAS WEIR, WHITE MAGIC, and WITCHCRAFT.

Massello, Robert. *Raising Hell: A Concise History of the Black Arts—and Those Who Dared to Practice Them* (New York: Perigree Books, 1996).

See especially Chapter 1. "Black Magic and Sorcery," which includes sections on "The Great Grimoires" and "Conjurations from the *True Grimoire*."

Mastros, Sara L. *The Sorcery of Solomon: A Guide to the 44 Planetary Pentacles of the Magician King* (Weiser Books, 2024)—on working the 44 pentacles in Mathers' *Key of Solomon*.

McIntosh, Christopher. *The Devil's Bookshelf: A History of the Written Word in Western Magic from Ancient Egypt to the Present Day* (Wellingborough: The Aquarian Press, 1985).

McIntosh has written two of the best "popular" books on their respective subjects: *The Rosicrucians: The History, Mythology, and Rituals of an Esoterica Order* (London: Aquarian Press, 1980; rpt York Beach: Samuel Weiser, Inc., 1997), and *The Devil's Bookshelf*. These treatments are readable and reliable, being distillations of the long and careful research of a first-rate scholar.

McLean, Adam (ed). *A Treatise on Angel Magic, Being a Complete Transcription of MS. Harley 6482 in the British Library* [MAGNUM OPUS HERMETIC SOURCEWORKS #15] (Edinburgh: Magnum Opus Sourceworks, 1982; rpt Grand Rapids: Phanes Press, 1990; rpt York Beach: Weiser Books, 2006).

The second of six volumes collectively called "The Treatises of Dr. Rudd" (MSS Harley 6181-6486). *Angel Magic* gathers material from several sources, including Agrippa, Dee, Reginald Scot, *Lemegeton*, and *Arbatel*. See above, pages 4-5, note 8.

Meyer, Marvin; and Mirecki, Paul (eds). *Ancient Magic and Ritual Power* [RELIGIONS IN THE GRÆCO-ROMAN WORLD, volume 129] (Leiden – New York – London: E. J. Brill, 1995).

Meyer, Marvin; and Smith, Richard (eds). *Ancient Christian Magic: Coptic Texts of Ritual Power* (San Francisco: HarperSanFrancisco, 1994).

Monod, Paul Kléber. *Solomon's Secret Arts: The Occult in the Age of Enlightenment* ([New Haven]: Yale University Press, 2013).

"The winding, muddy and often submerged paths of occult thinking in the eighteenth century may not be as familiar to British historians as its more visible public byways in the late seventeenth century, but they were well travelled nonetheless. Adherents of the occult kept up a lively interaction with conventional intellectual trends, reconfiguring Hermeticism and Neoplatonism to suit the age of steam engines and revolutionary politics. As in the past, they eagerly absorbed heterodox religious ideas and maintained a keen interest in popular magic." (*Solomon's Secret Arts*—pages 18-19)

Necronomicon: A Sumerian High Magical Grimoire, edited and introduced by Simon (New York: Avon Books, 1975 *&* 1980).

A search of NECRONOMICON on the Internet yields all kinds of entertaining and curious stuff, including shreds of the debate over whether the mysterious text ever actually existed. Adding to the scholarship, confusion, or hoax—as you wish—surrounding this work are

- *The Necronomicon: The Book of Dead Names*, edited by George Hay, introduced by Colin Wilson. London: Neville Spearman Ltd, 1978; rpt. London: Skoob Books, 1992.
- *The R'lyeh Text: Hidden Leaves from the Necronomicon*, edited by George Hay, researched, transcribed and annotated by Robert Turner, introduced by Colin Wilson. London: Skoob Books, 1995.
- Tyson, Donald. *Necronomicon: The Wanderings of Alhazred*. St. Paul: Llewellyn Publications, 2004.

For a brief account, refer to Owen Davies' *Grimoires: A History of Magic Books* (Oxford: Oxford University Press, 2009), pages 262-8.

Neusner, Jacob; Frerichs, Ernest S; and Flesher, Paul V. Mc. (eds). *Religion, Science, and Magic: In Concert and in Conflict* (Oxford – New York: Oxford University Press, 1989).

Ody, Julio Cesar. *Magister Officiorum* ([UK]: Scarlet Imprint, 2018).

FROM THE END FLAP [my brackets]: "…an essential text for those who practice Solomonic magic [especially *Ars Goetia*] … informed by the Western magical tradition, Espiritismo and Obeah."

Page, Sophie. *Magic in Medieval Manuscripts* (Toronto: University of Toronto Press, 2004).

The chapters cover "The Medieval Magician," "Natural Magic," "The Power of the Image," "The Magical Universe," and "Necromancy and Sorcery."

_____. *Magic in the Cloister: Pious Motives, Illicit Interests, and Occult Approaches to the Medieval Universe* (University Park: The Pennsylvania State University Press, 2012).

Paracelsus. *Archidoxes of Magic: Of Supreme Mysteries of Nature, or the Spirits of the Plants, of Occult Philosophy*, etc., translated by Robert Turner, 1655, introduction by Stephen Skinner (London: Askin Publishers Ltd, 1975; rpt Berwick: Ibis Press, 2004; published as *The Archidoxes of Magic*, Kila: Kessinger Publishing, n.d.)

Peterson, Joseph H. (trans./ed.) *Arbatel: Concerning the Magic of the Ancients* [ORIGINAL SOURCEBOOK OF ANGEL MAGIC] (Lake Worth: Ibis Press, 2009).

_____. ***Elucidation of Necromancy – Lucidarium artis Nigromanticę***, attributed to Peter of Abano, including a new translation of his *Heptameron* or *Elements of Magic* (Lake Worth: Ibis Press, 2021).

_____. *The Secrets of Solomon -- A Witch's Handbook from the trial records of the Venetian Inquisition* (CreateSpace Independent Publishing Platform, 2018).

Complete text in Latin and English. *The Secrets of Solomon* "distinguishes itself as a supplement to the better known Clavicula Salomonis ('Key of Solomon'); whereas that text focuses on aerial spirits, this one focuses on chthonic spirits."

Petit Albert: The Marvelous Secrets of Natural & Cabalistic Magic – 1752, translated by Tarl Warwick, introduced by Willam Kiesel (Emerald City: Ouroboros Press, 2016).

This grimoire used by "rural folk magic practitioners" is perhaps best known for "the glorious hand" or "hand of glory," namely the talismanic use of the severed hand of a hanged man.

Picatrix:

Published years earlier than the listings here were *"Picatrix": Das Ziel des Weisen von Pseudo-Magriti*, translated into German from the Arabic by Helmut Ritter and Martin Plessner (The Warburg Institute/University of London, 1962)—a summary in English appears on pages lix-lxxv; and *Picatrix: The Latin Version of the GHAYAT AL-HAKIM*, edited by David Pingree [STUDIES OF THE WARBURG INSTITUTE, vol. 39] (London: The Warburg Institute, University of London, 1986), which was the basis of much of the later work on *Picatrix*.

- *Picatrix* OR *Ghayat al-Hakim* [*THE GOAL OF THE WISE* – the first English edition].
1. VOLUME ONE, translated from the Arabic by Hashem Atallah; edited by William Kiesel (Seattle: Ouroboros Press, 2002)
2. VOLUME TWO, translated from the Arabic by Hashem Atallah and Geylan Holmquest; edited by William Kiesel (Seattle: Ouroboros Press, 2008).

- *Picatrix: The Classic Medieval Handbook of Astrological Magic*, translated by John Michael Greer and Christopher Warnock (Iowa City: Adocentyn Press, 2010)—translated from David Pingree's Latin version.
- *The Mansions of the Moon*, by Christopher Warnock and Nigel Jackson (Cedar Rapids: Renaissance Astrology, 2010), which derives from *Picatrix* and bears comparison to *Liber Lunæ* of BL Sloane 3826.
- *The Complete Picatrix: The Occult Classic of Astrological Magic – Liber Aratus Edition*, translated by John Michael Greer and Christopher Warnock: ANNOTATED EDITION (Iowa City: Adocentyn Press/Lulu.com, 2011).
- *Picatrix: A Medieval Treatise on Astral Magic*, translated with an introduction by Dan Atrell and David Porreca [MAGIC IN HISTORY SERIES] (University Park: Pennsylvania State University Press, 2019)—based on the David Pingree Latin version.
- *Picatrix: English Edition*, *Circa. 1256*, edited & translated by Edmund Kelly ([US]: DarkArts Publishing, 2019), "all four books of the Spanish translation."

Rankine, David. ***The Grimoire Encyclopaedia**: A Convocation of Spirits, Texts, Materials, and Practices*, two volumes (West Yorkshire: Hadean Press Limited, 2023) vol. 1 - 756 pages/vol. 2 - 676 pages.

The key features of Volume 1:

- "Encyclopaedic Entries," which outline the sources and contents of 100 "grimoire" texts casting a wide net by including full texts, fragments from composites, and some odd entries like the *Bible* and *Shi'ur Qomah*.
- "Spirit List," which gives the names, types, and sources of hundreds of "spiritual creatures" over 400+ pages.

Volume 2 consists of fourteen appendices on practical aspects of magic by way of vast tables showing uses and sources for crystals, incense, rings, metals, plants, times, tools, and the magic circle.

Raphael. *Raphael's Ancient Manuscript of Talismanic Magic* (Chicago: The de Laurence Co., 1916).

"The Art of *Talismanic Magic:* Being Selections from the *Works of* Rabbi Solomon, Agrippa, F. Barrett, etc. *by* Raphael"—all in hand script.

Redgrove, H. Stanley. *Magic and Mysticism: Studies in Bygone Beliefs* (London: Rider, 1920; rpt. Secaucus: Citadel Press, 1972).

Roberts, Jason Edward. TRANSFORMATIONS OF "PURITY" IN CHRISTIAN DISCOURSES OF DEMONIC COMPULSION (Ph.D. diss. Austin: University of Texas, 2017).

Rollo, David. *Glamorous Sorcery: Magic and Literacy in the High Middle Ages* [MEDIEVAL CULTURES, Volume 25] (Minneapolis – London: University of Minnesota Press, 2000).

Runyon. Carroll "Poke." *The Book of Solomon's Magick* (Pasadena: Church of the Hermetic Science, Inc., 1996)—a practical step-by-step guide.

Ryan, W. F. *The Bathhouse at Midnight. An Historical Survey of Magic and Divination in Russia* [MAGIC IN HISTORY SERIES] (University Park: Pennsylvania State University Press, 1999).

Schäfer, Peter; and Kippenberg, Hans G. (eds). *Envisioning Magic: A Princeton Seminar and Symposium* [STUDIES IN THE HISTORY OF RELIGIONS (*Numen* BOOK SERIES), vol. LXXV] (Leiden – New York – Köln: Brill, 1997).

Schorsch, Jonathan. "Kabbalah and Cosmopolitanism in Early Modern Amsterdam: The Sefardic and Ashkenazic Producers of *Sefer Raziel ha-Malakh* (1701)," in *Sephardim and Ashkenazim: Jewish-Jewish Encounters in History and Literature*, edited by Sina Rauschenbach (Berlin – Boston: Walter De Gruyter, 2020), pp. 155-181.

Scot, Reginald. *The Discovery of Witchcraft*

- London: Henry Denham for William Brome, 1584
- London: Richard Cotes/printed by R.C. … to be sold by Giles Calvert, 1651
- London: printed by E. Cotes … to be sold by Thomas Williams, 1654
- London: printed for A. Clark, 1665
- London: John Rodker, 1930—the 1584 edition
- New York: Dover Publications, Inc., 1972—reproduces the John Rodker edition
- *The Discovery of Witchcraft: Being a Reprint of the First Edition* (BiblioLife, 2009)
- *The Discovery of Witchcraft* (CLASSIC REPRINT SERIES)*: Being a Reprint of the First Edition Published in 1584* (Forgotten Books, 2017 & 2018)

On related material from "an anonymous treatise added to the 1665 edition of the *Discoverie of Witchcraft*":

- Madziarczyk, John. *The Magitians Discovered: Excluded Chapters from the Discoverie of Witchcraft* (Seattle: Topaz House Publications, 2016): Volume One: Analysis; Volume Two: The Core Texts; Volume Three: Supplemental Texts.

In particular, Madziarczyk's Volume One devotes several chapters to "Reframing John Dee," and Volume Three compiles texts that "shed light on the anonymous material" offering excerpts from Peter de Abano's "Heptameron," Agrippa's "Three Books of Occult Philosophy," Agrippa's "Fourth Book," John Dee's "A True & Faithful Relation," and more.

On Scot, find Philip C. Almond's *England's First Demonologist: Reginald Scot & 'The Discoverie of Witchcraft'* (London – New York: I. B. Taurus Co Ltd, 2011 & 2014), and Thomas M. Greene's "Language, Signs and Magic," in *Envisioning Magic: A Princeton Seminar & Symposium*, edited by Peter Schäfer and Hans G. Kippenberg (Leiden – New York – Köln: Brill, 1997), pages 255-272 (see listing above, page 37).

Scott, Sir Walter. *Demonology and Witchcraft: Letters Addressed to J. G. Lockhart, Esq* (1830; rpt. New York: Bell Publishing Company, 1970).

Seligmann, Kurt. *The Mirror of Magic: A History of Magic in the Western World*, also called *The History of Magic and the Occult* or *Magic, Supernaturalism and Religion* (New York: Pantheon Books, Inc., 1948; reprinted frequently up to the recent *deluxe* collector's edition: Rochester: Inner Traditions, 2018).

Countless times I've heard, "This was the first book I ever saw on magic."

Seligmann (1900-1962) was a second-bench surrealist painter/engraver of the 1930s-1940s Paris-New York art scene. See https://www.artsy.net/show/weinstein-gallery-kurt-seligmann-first-message-from-the-spirit-world-of-the-object.

***Sepher Raziel*:**

The two editions of *Sepher Raziel* listed here are translations of a Jewish folk magic text—not the medieval or early modern compilations of the same name discussed in the essay above and elsewhere.[66] The version of *Sepher Raziel* here is of the type discussed by Joshua Trachtenberg in *Jewish Magic and Superstition* (New York: Behrman's Jewish Book House, 1939; subsequently reprinted), a rare early academic treatment of Jewish magic, considered something of a classic, though in sore need of updating.[67]

Book of Raziel: Sepher Raziel ha Malakh, also titled *Sepher Raziel – Book of Raziel*, English/Hebrew, A Unique Version by Giovanni Grippo (Steinbach: Giovanni Grippo Verlag, 2010; 2nd edition, 2018).

This edition presents seven brief "books" with an introduction and commentary.

Sepher Rezial Hemelach – The Book of the Angel Rezial, translated & edited by Steve Savedow, (York Beach: Samuel Weiser, Inc., 2000).

Savedow's work seems to attempt two things: (1) to provide a reliable English edition of the text, and (2) to provide practicing magicians with yet another *grimoire*. An appendix to this book (pages 280-286) gives a list of *Sefer Raziel* texts in manuscript compiled by Adam McLean. The first MS listed is British Library MS. Sloane 3826, which is discussed in the present paper above as *Liber Salomonis*. McLean's list is posted on the Internet at the *Alchemy Web Site*: "Sepher Raziel Manuscripts," www.levity.com/alchemy/raziel.html.

Shah, Sayed Idries. *Oriental Magic* (New York: Philosophical Library, 1957).

- Chapter 2. "Jewish Magic"
- Chapter 3. "Solomon: King and Magician"
- Bibliography, "Grimoire References"

Shores, Travis W. THE CONJUROR'S TOOLKIT 1400-1800: CIPHERS, IMAGES, AND MAGICAL CULTURES OF POWER WITHIN THE SOLOMONIC GRIMOIRES (MA Thesis, Hanover: Dartmouth College, 2014).

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[66] For a survey of the various "Raziel" traditions, see Stephen Skinner's FOREWORD to *Sepher Raziel also known as Liber Salomonis, a 1564 English Grimoire from Sloane MS 3826*, edited by Don Karr and Stephen Skinner (Singapore: Golden Hoard Press, 2010; second expanded paperback edition, 2017), pp. 13-23.

[67] Another relatively early effort was T. Schrire's *Hebrew Magic Amulets*, AKA *Hebrew Amulets* (London: Routledge and Kegan Paul, 1966). Treatments of Jewish magic are not so rare anymore:

- Bloom, Maureen. *Jewish Mysticism and Magic: An Anthropological Perspective* (London – New York: Routledge, 2007)
- Bohak, Gideon. *Ancient Jewish Magic: A History* (Cambridge: Cambridge University Press, 2008)
- Harari, Yuval. *Jewish Magic before the Rise of Kabbalah*, translated by Batya Stein (Detroit: Wayne State University Press, 2017)
- Janowitz, Naomi. *Icons of Power: Ritual Practices in Late Antiquity* (University Park: Pennsylvania State University Press, 2002)
- Swart, Jacobus. SHADOW TREE SERIES (Johannesburg: The Sangreal Sodality Press, 2009-2021)—see above, p. 12, note 19.
- Swartz, Michael. *The Mechanics of Providence: The Workings of Ancient Jewish Magic and Mysticism* (Tübingen: Mohr Siebeck, 2018)
- Vukosavović, Filip. *Angels and Demons: Jewish Magic through the Ages* (Jerusalem: Bible Lands Museum, 2010)

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Shumacher, Wayne. *Natural Magic and Modern Science: Four Treatises, 1590-1657* [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 63] (State University of New York at Binghamton, 1989).

The treatises discussed are

(i) Bruno's *De Magia, Theses de magia, De magia mathematica*
(ii) Martin Delrio's *Disquisitionum magicarum libri sex*
(iii) Campanella's *De sensu rerum et magia*
(iv) Gaspar Schott's *Magia universalis*

_____. *Renaissance Curiosa* [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, Volume 8] (Binghamton: Center for Medieval & Early Renaissance Studies, 1982).

Chapter I: John Dee's Conversations with Angels
Chapter II: Girolamo Cardano's Horoscope of Christ
Chapter III: Johannes Trithemius and Cryptography
Chapter IV: George Dalgarno's Universal Language
Appendix: Materials for the Study of Dalgarno's Language

_____. *The Occult Sciences in the Renaissance* (Berkeley: University of California Press, 1972; 2nd printing 1973).

Shumaker's study gives full, albeit somewhat scoffing and at times impatient, accounts of astrology, witchcraft, magic, alchemy, hermetic doctrine—but oddly not *cabala.*

Skemer, Don C. *Binding Words: Textual Amulets in the Middle Ages* [MAGIC IN HISTORY SERIES] (University Park: Pennsylvania State University Press, 2006).

Skinner, Stephan. ***Techniques of Graeco-Egyptian Magic*** (Singapore: Golden Hoard Press, 2014).

Sofer, Gal. " 'And You Should Also Adjure in Arabic': Islamic, Christian, and Jewish Formulas in the Solomonic Corpus," in *Esoteric Transfers and Constructions*, edited by Mark Sedgwick and Francesco Piraino (Springer Nature Switzerland AG, 2021), https://doi.org/10.1007/978-3-030-61788-2_4

_____. "Hebrew 'Solomonic Magic': The Case of the *Ydea Salomonis*," in in *Magic and Language: Perspectives on Jewish and Christian Magic in Early Modern Europe*, edited by Yuval Harari, Gerold Necker, and Marco Frenschkowski (Wiesbaden: Harrassowitz, 2024), pp. 153-188.

_____. **SOLOMONIC MAGIC: TEXTS, HISTORY, AND RECEPTION** (PhD thesis, Beer-Sheva: Ben-Gurion University of the Negev, 2022).

Sullivan, Lawrence E. (ed). *Hidden Truths: Magic, Alchemy, and the Occult* [RELIGION, HISTORY AND CULTURE: Selections from *THE ENCYCLOPEDIA OF RELIGION*, edited by Mircea Eliade] (New York: Macmillan Publishing Company, 1989).

Encyclopedia entries in four categories: 1. OCCULTISM, 2. MAGIC, 3. MAGICAL OBJECTS TECHNIQUES, AND POWERS, and 4. ALCHEMY.

Thomas, Keith. ***Religion and the Decline of Magic*** (Oxford – New York: Oxford University Press, 1971; rpt. 1997).

Thompson, R. Campbell. *Semitic Magic: Its Origins and Development* (London: Luzac & Company, 1908; rpt New York: Ktav Publishing House, 1971; New York: AMS Press, 1976; York Beach: Red Wheel/Weiser Books, 2000).

Tomlinson, Gary. *Music in Renaissance Magic: Toward a Historiography of Others* (Chicago – London: University of Chicago Press, 1993).

Toups, M[ary] Oneida. *Magick, High and Low* (Jefferson: Hope Publications, 1975).

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Johannes Trithemius: *Steganographia*

In his introduction to the *Steganographia*, Stephen Skinner states,

> Trithemius is a key person in the history of the *Lemegeton*, as we can say with certainty that all five parts of that book existed in 1500 and all five were known, to Trithemius, and probably in his library at Spandheim, indeed he may have written two of them [*Theurgia-Goetia* and *Ars Paulina*].
>
> —*Steganographia*, page 28

Trithemius, Johannes. *Steganographia*, *Books I, II, II, & IV*—the complete text translated and edited by Stephen Skinner and Daniel Clark (Singpore: Golden Hoard Press Pte Ltd, 2024).

For further sources on Trithemius and the *Steganographia*, see "The Study of Christian Cabala in Engliish" at The Study of Christian Cabala in English | Don Karr - Academia.edu, page 41.

Tyson, Donald. ***The Demonology of King James I****: Includes the Original Text of Daemonologie and News from Scotland* (Woodbury: Llewellyn Publications, 2011).

_____. ***Enochian Magic for Beginners****: The Original System of Angel Magic* (St. Paul: Llewellyn Publications, 1997).

The title is misleading: Tyson's book is a thorough introduction, description, and appraisal.

_____. *Ritual Magic: What It Is and How to Do It* (St. Paul: Llewellyn Publications, 1992).

_____. *The Magician's Workbook: Practicing the Rituals of the Western Tradition* (St. Paul: Llewellyn Publications, 2001).

"*The Magician's Workbook* contains no history, no theory, but forty progressive exercises that can be done by anyone without prior training, special tools, or costly materials" (—back cover).

Walker, D. P. ***Spiritual and Demonic Magic: From Ficino to Campanella*** (London: University of Notre Dame Press, 1958; rpt. 1975).

_____. *Unclean Spirits. Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries* (Philadelphia: University of Pennsylvania Press, 1981).

Verheyden, Joseph (ed.) *The Figure of Solomon in Jewish, Christian and Islamic Tradition: King, Sage and Architect* [THEMES IN BIBLICAL NARRATIVE: JEWISH AND CHRISTIAN TRADITIONS, 16] (Leiden – Boston: Brill, 2012).

Véronèse, Julien. "God's Names and Their Uses in the Books of Magic Attributed to King Solomon," in *Magic, Ritual, and Witchcraft*, Volume 5, Number 1 (University of Pennsylvania Press, Summer 2010), pp. 30-50.

Webb Don. *Mysteries of the Temple of Set: Inner Teachings of the Left Hand Path* (Smithville: Rûna-Raven Press, 2004).

_____. *Uncle Setnakt's Essential Guide to the Left Hand Path* (Smithville: Rûna-Raven Press, 1999).

> The last order that I received from Rûna-Raven Press (which included the two books by Don Webb listed above) was accompanied by an announcement of their going out of business as of September 20, 2012. The most significant authors published under the Rûna-Raven imprint were Don Webb and Stephen Flowers (*Carnal Alchemy* [with Crystal Dawn, 2013], *Fraternitas Saturni* [2006]), who is also known as Edred Thorsson (*Futhark: A Handbook of Rune Magic* [1983]; *Runelore: The Magic, History, and Hidden Codes of the rune* [1987]; *Fire & Ice* 1995],). Flowers/Thorsson owned and operated Rûna-Raven from 1993 to its closing.
>
> > While I'm saddened at Rûna-Raven's demise, I hold hope that there are others out there who will fill the void in producing such texts that mainstream occult publishers will not touch. The world needs

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> those kinds of books much more than it needs another book on Wicca written at the 6th Grade reading level, or a book that may have once had promise before an editor dissected it into something "tame & benign." —Hiltof Von Eisenwald, "On Rûna-Raven Press Going Out of Business"
> On Rûna-Raven Press Going Out of Business | Hildolf Von Eisenwald (wordpress.com)

Don Webb wrote (12/6/2023) to inform me,

> LoadStar took over after the end of Runa Raven. It has some of Edred's new books, all the old ones and a few of my titles [—including the titles listed above—DK]. My newer stuff is mainly coming from Inner Traditions.
>
> LINKS: Loadstar/Seek the Mysteries > Seek The Mysteries
> Inner Traditions > Books for Mind, Body & Spirit | Inner Traditions Online Bookstore

Weyer, **Johann** (= Jean Wier, John Wier, Ioannes Wierus). ***Witches, Devils, and Doctors in the Renaissance*** (*DE PRÆSTIGIIS DÆMONUM*, 1583), introduction and notes by George Mora; translation by John Shea; preface by John Weber [MEDIEVAL AND RENAISSANCE TEXTS & STUDIES, volume 73] (Binghamton: State University of New York at Binghamton, 1991; rpt. Tempe: Arizona State University, 1998).

> Of particular interest are two sections of Book Two: Chapter II, "A DESCRIPTION OF THE INFAMOUS *magician and of GOETEIA and THEOURGIA*"; and Chapter V, "CONCERNING CERTAIN *books of magic*," which discusses "books passed down by Raziel and Raphael," *Book Four on Occult Philosophy* (attributed to Agrippa, but appraised by Weyer as "falsely ascribed to his hand") and "the pestilential little book of Pietro d'Abano entitled *Heptameron or Elements of Magic*." Chapter VI goes on to discuss Trithemius and his book *Steganographia*.
>
> Unfortunately, this hefty volume excludes the Appendix, *Pseudomonarchia Daemonum*. However, Joseph Peterson includes *Pseudomonarchia Daemonum* in both Latin and English as Appendix 2 in his edition of *The Lesser Key of Solomon* (York Beach: Weiser Books, 2001), pages 227-259. Appendix 3 gives a chart comparing the spirits of the *Goetia* with those of Weyer. There are a number of editions of *Pseudomonarchia Daemonum* in print over the whole price spectrum.

Whitcomb, Bill. *The Magician's Companion: A Practical and Encyclopedic Guide to Magical and Religious Symbolism* [LLEWELLYN'S SOURCEBOOK] (Woodbury: Llewellyn Publications: 1993 & 2002).

> This book has been called "a commentary on (Crowley's) *Liber 777*," which, as Whitcomb states in his dedication, "provided the seed and inspiration of this endeavor."

Wilkinson, Robert J. "The Tetragrammaton in Private Devotion and Magic in the Middle Ages," = CHAPTER 7 of *Tetragrammaton: Western Christians and the Hebrew Name of God – From the Beginnings to the Seventeenth Century* [STUDIES IN THE HISTORY OF CHRISTIAN TRADITIONS, 179] (Leiden – Boston: Brill, 2015), pages 266-279.

Winters, Dana. "Hermetic/Cabalist Ritual in Christopher Marlowe's *Doctor Faustus*," in *Journal for the Academic Study of Magic*, Issue 5, edited by Susan Johnson Graf and Amy Hale (Oxford: Mandrake of Oxford, 2009).

Zalewski, Pat. *Talismans & Evocations of the Golden Dawn* (Loughborough [Leicestershire]: Thoth Publications, 2002; enlarged edition, [n.p.]: Lulu.com, 2023).

> Much of the material in *Talismans & Evocations* is based on the Solomonic grimoires, *i.e.*, *The Key of Solomon* and the *Goetia*.